
T O T H E
R E A D E R.

IT is not to multiply Books unseasonably, or encrease *Controversie*; no Ambitious Design for Applause, much less to abet any *Faction* or *Party*, that occasioned the Publication of this *Brief Treatise*. I am not ignorant that many excellent Men have written *Systems* or Bodies of Divinity much more accurately; to whose Pains, as I pay a just Tribute of Praise and Reverend Esteem, acknowledging my self and others much indebted to them for the same, so I hope I may crave leave to say, That their Works being chiefly penn'd for the Use of the

A 3

Learned,

To the Reader.

Learned, or Help at least of *Young Students* in Theology, seemed not so much adapted to the Understanding of Lay *Unlearned Christians*, whose Benefit I aim at in these Papers: And therefore have (as much as might be) avoided over-nice *Distinctions* and curious *Speculations*, endeavouring only to fortifie the Vulgar by *Plain Scripture Arguments* in the most necessary Heads of *Christian Doctrin*, and especially such as at this Day are most like to be *Controverted*; and at the same Time to persuade them to the Serious Practice of Holiness and Righteousness, which is the *Life* of all Religion.

To this Purpose I thought such a small *Manual*, Collection, or what else you please to call it, might in some respects be *more Useful* (because more diffusive) than larger and more *Elaborate Treats*. I do not pretend to have said all that might be brought for the strenthening of each Point handled (that would have swelled the Work too big, for the End I designed it) but only to offer at one View so much
as

To the Reader.

as may (by God's Blessing) be sufficient to furnish the meaner Rank of Christians, with a true Notion of that Religion they profess; that so they may not be easily shaken from their most Holy Faith by the Sophistry of any insinuating Pretensions.

Wheresoever I have been Mistaken, I beseech the God of Truth to rectifie the *Error* both in my self, and to discover it to the Readers; withal vouchsafing them that Spirit of Charity as to excuse it, as the Frailty of a Weak Man, encompassed with many Infirmities: But wherein I have asserted Divine Truth, I do passionately intreat all Perusers to be so kind to their own Souls, as to *Own, Embrace, Hold-fast* and *Improve* it in their Lives and Conversations.

T H E

T H E
C O N T E N T S.

C H A P. I.

OF Divinity, Natural and Revealed.
Of the Holy Scriptures; How we
know them to be Divine: That they are
sufficient to instruct us to Salvation: Rules
for interpreting them. p. 1.

C H A P. II.

Of God, and how he is to be known: Of
the Persons of the Deity; and the Do-
ctrin of the Holy Trinity briefly ex-
plained. p. 33.

C H A P.

The Contents.

CHAP. III.

Of Creation in General: Of Angels: Of Man, how Created in God's Image: Of the Soul of Man: Of Providence. p. 51

CHAP. IV.

Of the Covenant of Works: The Fall of our first Parents, with the Miseries thence contracted on themselves and their Posterity: Of Sin, Original and Actual: No Sin in its own Nature Venial: Of the Sin against the Holy Ghost. p. 83.

CHAP. V.

Of the Second Covenant: Of our Lord and Saviour Jesus Christ, His Person and Offices: Of Justification, Faith and Repentance. p. 103.

CHAP.

The Contents.

C H A P. VI.

Of the Church : What is to be understood by the Catholic Church in the Creed ; the Roman not the Catholic Church : Christ the Church's Head : Peter had no greater Power than other Apostles : The Church not Infallible : The Notes of the Church : The Description of Antichrist. p. 120.

C H A P. VII.

Of the Sacraments ; that there are but Two established in the New Testament : Of Baptism : Of the Lord's Supper : Of Transubstantiation : Touching Receiving in both Kinds : The Duties of Worthy Communicants. p. 152.

C H A P. VIII.

Of Good Works, Merit, Superogation : The Moral Law : A Brief Comment on the Ten Commandments. p. 185.

C H A P.

The Contents.

CHAP. IX.

*Of Prayer ; it ought not to be in an unknown
Tongue : To Angels or Saints departed,
Unlawful : Nor warrantable for the Dead.
A short Exposition on the Lord's Prayer.
P. 254.*

CHAP. X.

*Of Death ; Remedies against its Terror.
Of Purgatory : The Resurrection, Last
Judgment, Heaven and Hell. p. 281.*

THE

THE
Plain Christian's Guide :
OR A
Compendium of Divinity, &c.

CHAP. I.

Of Divinity Natural and Reveal'd. Of the Holy Scriptures : How we know them to be Divine : That they are sufficient to instruct us to Salvation ; Rules for Interpreting them.

I. **T***heology, or Divinity, is that Knowledge of God and his Will, which a Christian may attain unto, in this Life. Or, The Doctrine of the Knowledge and Worship of God, to his Glory, and our Salvation.*

This is either $\left\{ \begin{array}{l} \text{Natural,} \\ \text{or} \\ \text{Supernatural.} \end{array} \right.$

II. The *Natural* is either, *Implanted*, or *Acquired*. The *Implanted* consists in those *inbred Notions* and *Principles* which God endued man with at his *Creation*, of which *St. Paul* speaks, *Rom. 1. 19.* *That which may be known of God is manifest in them; for God hath shewed it unto them.* And this is call'd, *The Law written in our hearts*, *Rom. 2. 15.* The *Acquired*, is gain'd by *Contemplation* on the *works* of God, and *experience* of his *Providence*: For the *invisible things* of him from the *creation* of the world are *clearly seen*, being understood by the things that are made, even his *eternal power* and *Godhead*; so that they are without excuse, *Rom. 1. 20.*

The *Principles* of both these are true, so that Man might from thence deduce true *Conclusions*; yet from the *Begining*, even before the *Fall*, they were not perfect in all degrees, but rather *begun*, and capable afterwards from time to time to be augmented and *improved*, partly by larger *Communications*, and partly by *Use* and *Experience*. But in Man *since the Fall*, both those ways of *Knowledge* are so *weakened* and corrupted, that by those *Principles alone*, he can neither come to know the true God after a true and sufficient manner, nor yet to live well, or dye with assurance of happiness. And therefore in vain did the old *Philosophers*, and wisest *Heathens*, from this *Light of Nature*,
endea-

endeavour to raise a Scheme of Religion: For as the Apostle tells us, *Rom. 1. 21. They became vain in their imaginations, and their foolish heart was darkened.* This Natural Divinity will convince every considerate man, that there is a most pure, excellent, all-wise, all-powerful first Cause, Maker and Governor of himself, and all other Creatures, whom therefore he ought to Love above all things, and continually to serve and worship: And will also convince him, that he vastly comes short of his duty therein, and so, as the Apostle speaks, will render him without excuse: But it will not shew him a way or means how to supply those Failures, atone the wrath due to his disobedience, or to be reconcil'd to the Lord his Maker.

III. *Supernatural Theology*, communicated to men, is to be considered in a twofold respect, according to the twofold state of Man, viz. of *Integrity*, and of the *Fall*. In the state of Innocency, it was the Will of God signified by Promises and threatnings, for the continuing of that Grace bestow'd upon Man in and by his Creation, if he should continue in his obedience. But in the state since the Fall, Supernatural Divinity is the wisdom of knowing God in Christ, according as it is revealed in the written Word, and may thus be defined.

Theology is the wisdom of Divine things according to the Truth of God, inspired by God, and by the Enunciative Word, in Christ, committed to the Servants of

4 *The Plain Christian's Guide :*

God, comprehended in the Books of the Old and New Testament, as far forth as is expedient for the Glory of God, and the Salv tion of the Church.

IV. Thus there is a twofold Principle of Divinity; the one, by which *it is*, and that is God; the other, by which it is *known*, and that is, *THE WORD OF GOD*, out of which all the Precepts of Divinity are to be concluded, as being the Supreme Rule of our Belief and Practice. John 20. 31. *These things are written, that ye might believe.* Rom. 15. 4. *What things are written, are written for our learning; that through patience and comfort of the Scriptures we might have hope.* 2 Cor. 10, 11. *These things are written to admonish us.* Isa. 8. 20. *To the Law, to the Testimony.* John 5. 39. *Search the Scriptures. — they are they that testify of me.* 2 Tim. 3. 15, 16, 17. *They are able to make us wise unto salvation, through Faith which is in Christ: For all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnisht unto every good work.*

V. 'Tis an unquestionable Principle amongst all Christians, That the Holy Scripture is both of *Divine Original and Authority*; and therefore very unbeseeming any that professes himself a Christian; to demand whether the Bible be *the Word of God* or not: For as in the *Schools*, there is no disputing with him who denies Principles, so we account him unworthy of the *Christian Name*, that shall deny this

Or a Compendium of Divinity. 5

this Principle of the Christian Religion; yet it is lawful amongst Christians to ask, *By what Testimony do we know, that the Scriptures are of Divine Inspiration?* So we ask not to seduce others, or to cavil, but only to be instructed.

Now this Testimony { The one Principal,
is twofold: { The other Ministerial.

VI. The principal Testimony of the Scriptures Divine Original and Authority, is that of the *Holy Spirit*; both outwardly in the Scripture it self, and *Inwardly* in the minds and hearts of the faithful, being illuminated by him, speaking and persuading the Divinity of the Scriptures.

Outwardly in the Scriptures themselves; the Holy Ghost when he speaks of their Original and Authority, uses such Phrases as attest it to be Divine, as—*The Word of the Lord. Thus saith the Lord. Jesus said. All Scripture is of Divine Inspiration. Holy Men of old, spake as they were moved by the Holy Ghost, &c.*

Inwardly in the Hearts of the faithful; the same Holy Spirit persuades the Divinity of Scriptures so far, as he openeth the Eyes, and illuminateth the mind of him that reads the same with Prayer and Humility, that he makes him see the Wonders of God, and feel it sometimes sharper than a two-edg'd Sword, dividing the *Bones and the Marrow*; at other times more Sovereign than *Balm of Gilead*, to heal his wounded Spirit, and revive his drooping Heart, causing him to acknowledge the voice

6 *The Plain Christian's Guide :*

of the Divine Majesty sounding in the Word : For as we know a man when he speaks to us, much more may we know God when he is pleased to speak unto us—— *Non vox hominem sonat.*

Now that the Testimony of God's Spirit is *that* which principally and most firmly assures us of the Scriptures Divinity, is proved by these following Argumenrs.

1. His Testimony concerning the Scriptures is most *firm*, by whose Inspiration the same were written ; for every one knows his *own hand* best, and is best acquainted with his own style : But the Scriptures were all written by the Inspiration of the Holy Ghost, *2 Tim. 3. 16. 2 Pet. 2. 21.* Therefore, &c.

2. He that together with the Scripture is promised in a most near Conjunction to the Faithful, his Testimony of the Scripture is most firm : But the Holy Ghost is promised to the Faithful in a most near Conjunction with the Scripture. *Isa. 59. 21. My spirit which is in thee, and my words which I have put in thy mouth shall not depart from thee.* Therefore, &c.

3. Without whose Illumination, the wonders of the Scriptures are not seen, *his* Testimony alone of the Scripture is most firm ; as he can best declare the worth of a Casket, and the Riches therein contained, that keeps the Key of it : But without the Illumination of the Holy Ghost, no man sees the wonders of the Scripture, *Psal. 119. 18. Open my eyes, that I may see the wonders of thy Law.* Therefore, &c.

VII. The *Ministerial* Testimony is the Voice or Attestation of the Universal Church ; as well the several primitive Churches which first received those sacred Oracles from the inspired Writers, and after delivered them under the same Title to their Successors , and other Churches, as of all other true Christians since until these Times , for as many as have profess'd the Christian Religion, have also profess'd that these *Books are of God* ; which Testimony ought reverently to be received, and is of great weight and importance, as being profitable to prepare the Heart, and raising an *Historical* Faith, makes room for that which is *Divine* ; the same being of all humane Testimonies (whereby the Author of any Book that hath been, is, or shall be extant, can be proved) the *greatest* both in respect of the *Multitude, Wisdom, Honesty* and *Faithfulness* of the Witnesses, and the *Likelihood Constancy and Continuance* of the Testimony it self.

Yet doth not the *Authority of the Scriptures* depend thereon, for that were to make the words of the Master, to receive their Authority from the Servant ; a Father s Letters to receive Credit with his Son, meerly from the Foot-Post that brings them ; and the Rule, to have its dependence on the thing Ruled.

We know that the Oracles of God are committed to the Church, and do acknowledge that She is *the pillar and ground of truth*, 1 Tim. 3. 15. But the Candle receives not its light from the Candlestick

that supports or holds it forth. The Churches Testimony may be inviting and prevalent with those who as yet know not the Scriptures, and have not received that *sincere Milk of the Word*, so as to grow thereby, 1 Pet. 2. 2. In which Sense, that famous Saying of St. *Augustine* is to be understood, *I had not known the Scriptures, if the Church had not told me which were the Scriptures.* But in those who have tasted the sweetness of this Celestial Manna, the Testimony of the Scriptures themselves, and of the Holy Ghost, is most firm and effectual : For as he that tasteth Honey himself, hath a more sure knowledge of its sweetness, than he that believeth another speaking and witnessing of it ; so he knoweth more assuredly the Scriptures to be God's Word, who has felt its Divine Power on his own Soul, than he who only gives Credit to the Church attesting the same. The *Samaritans* at first believed the Woman when she spake of Christ, but after they had heard Christ himself, they tell her, *Now we believe, not because of thy saying : for we have heard him our selves, and KNOW that this is indeed the Christ, the Saviour of the world,* John 4.42. Even so, he that having begd the assistance of God's Spirit, reads the Scriptures humbly and attentively, shall at length come to say, Now I believe no longer upon the Churches Testimony that the Scriptures are Divine, but because I have read them my self, and in Reading have impress'd this following unanswerable Syllogism on my mind, viz.

That

That Scripture, which (1st) brings in God himself everywhere speaking as its Author, (2dly) which is written by those Men, as being furnisht with the Gift of Prophecy and Miracles from God extraordinarily, do with such faithfulness Record all things, that in rehearsing of sins and infirmities, they neither spare themselves nor Friends; (3dly) which records not only Truths, and all things agreeing with right Reason, but Divine matters also, and such as transcend all Reason; (4thly) after a Divine manner, and in a wonderful harmony of Circumstances in the same things recited by different Writers living in remote Ages each from other; (5thly) all to the Glory of God alone, and our Salvation; (6thly) with admirable Efficacy both in moving the hearts of such as read it, and strengthening them against the greatest Afflictions, and most exquisite Tortures; so that (7thly) it has been witnessed unto by innumerable Martyrs, and (8thly) as above all other Books it most encourageth Virtue, Piety, and the good of each particular Man, as well as of Humane Society in general, and (9thly) is the most ancient Book in the world, so (lastly) beyond any Writing that ever was, it has been miraculously preserved against Diabolical and Tyranical Fury——

That Scripture (I say) which thus delivereth such things, and is thus circumstanced, must needs be Divine both in its Original and Authority.

But such is the Holy Scripture, commonly and by way of excellence, call'd **THE BIBLE**; Therefore it is undoubtedly Divine.

In brief, the Testimony of the Church, is first in respect of *Time*, but that of the Holy Ghost is first in regard of *Nature* and *Efficacy*. We believe the Church, but not for the Church; but we believe the Holy Ghost for himself. The Churches Testimony doth monstrate, point out, and shew the Scriptures to be Divine, but is not able, being it self but Humane, to demonstrate, or infallibly convince us thereof, or work in us a Divine Faith that they are so. The suasive Power is in the Church, but the persuasive effectual Power is the Spirit's only. The Churches Testimony begets an Opinion, but the Scripture it self, and operation of the Spirit can alone beget a firm, unshaken, holy Faith.

VIII. The Books of the Holy Scriptures, according to the several Ages of the Church when they were given forth, are divided into those of the *Old Testament*, and those of the *New*.

Those of the Old Testament are, First, *The Law*, containing the *Pentateuch*, or Five Books of *Moses*, which from their respective subject matter are called *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. Secondly, *The Prophets*, of which some are more *Ancient*, whose Books are chiefly Historical, as *Joshua*, *Judges*, *Ruth*, two Books of *Samuel*, and two of *Kings*. Others later, whereof four are call'd the greater, viz. *Isaiah*, *Jeremy*, *Ezekiel*, and *Daniel*. The other twelve, the lesser; (for Volume, not Authority :) that is to say, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zeechariah*, *Malachi*. Thirdly, The

The rest of the Canonical Books of the Old Testament, are peculiarly call'd by the *Greeks*, *The Hagiography*, [or *Sacred Writings*;] And by our Lord Christ, *Luke* 24. 44. included under the name of *The Psalms*; They handle divers things in a miscellaneous manner, viz. The Books of *Chronicles*, *Ezra*, *Nehemiah*, *Esther*, *Job*, *Psalms*, *Proverbs*, *Ecclesiastes*, *Canticles*, and the *Lamentations*:

Those of the New Testament are either *Historical*, containing as well the History of our blessed Christ written by the Four Evangelists, as the *Acts of the Apostles* by St. *Luke*; or *dogmatical*, teachative or instructing, as the several *Epistles*; and one *prophetical*, viz. the *Apocalypse*, or *Revelation of St. John*.

Having long since (when but a Child) set down for my own memory, the Names and Order of the whole 66 Canonical Books of the Old and New Testament in the following 22 Verses or Rhymes, and found the same (then) of some use for the ready turning to any Book, not knowing but it may be acceptable to others, especially Youth, to get by heart for the same purpose, I shall presume here to insert them, hoping the Reader will pardon the *Unevenness* of the Lines, as intended only to assist him in *Recollecting* the place of each Book.

Genesis, *Exodus*, *Leviticus*,
Numbers, to *Deut'ronomy* leadeth us;
Joshua, *Judges*, *Ruth*, (her Story tells)
Twice Samuel, as oft *Kings*, and *Chronicles*;

Then

Then *Ezra, Nehemiah, Esthers* Raign,
 And *Job*, Rewards of Patience doth obtain.
 The *Psalms, Proverbs, the Preacher, and his Song ;*
Isaiah, Jeremiah, Lamentation.
 After *Ezekiel, Daniel, Hosea's Book,*
 For *Joel, Amos, Obadiab* look ;
 With *Jonah, Micah, Nahum, Habakkuk,*
 Then *Zephaniah, Haggai, Zachariah,*
 And *Malachi* the Herald of *Messiah ;*
 Whose Gospel wrote by *Matthew, Mark, Luke,*
John,
 Is by Holy Epistles more made known,
 Once to the *Romans*, twice to *Corinth* shown.
Galatians, Ephesians, next succeed
Philippians then, and the *Colossians*, read ;
 Twice *Thessalonians*, twice to *Timothy ;*
Titus, Philemon, and next *Hebrews* lie ;
 Once *James*, twice *Peter*, thrice love-breathing *John*,
 Then *Jude*, and last the *Revelation*.

All these Books are called *Canonical*, because they are the *Canon*, that is, the *Rule*, or *Square* of Faith and Life ; nor was there ever any doubt made of their Authentickness by the Church.

IX. Certain other Books there are, sometimes bound up with our Bibles, that is to say, two Books of *Esdras, Tobit, Judith*, six Chapters added to the Book of *Esther, Wisdom, Ecclesiasticus, Baruch*, with the Epistle of *Jeremiah*, the Song of the Three Children, the Story of *Susanna*, the Idol *Bel* and the Dragon, the Prayer of *Munassch*, and two Books of the *Mac-*

Maccabees. All which, although they may be read as *Ecclesiastical Histories*, or excellent Tracts of *Morality* (as some of them are) with profit, yet they come short of that Authority which is in the *Canonical Books* for proving Articles of Faith: And have not been received as of Divine Authority by the ancient Church, as *St. Jerome*, and others of the Fathers witness; and therefore are called *Apocrypha*, that is hidden, obscure, or doubtful; and by some of the Ancients *Dentero-Canonici*, Books of the second or lesser Canon.

The Reasons assign'd for not receiving these Books as Canonical, are these. First, Because they were not written by *Prophets*, but for the most part since *Malachi* the last Prophet, and since the time of the sealing of Prophecy. Secondly, Because as they are not written in the style of the Prophets, so neither in the *Hebrew Tongue*. Thirdly, Because they are never *alleg'd* in the New Testament. Fourthly, Because in them we find many passages *inconsistent* with Canonical Scripture, and other things *fabulous* and repugnant to Faith and Piety: For Example, in the Additions to *Esther*, what is said in *Chap. 11. 2.* and *Chap. 12. 1.* in the *Apocrypha*, contradicts what is said *Chap. 2. 16.* of the Canonical. And what is said *Chap. 12. 5.* of the *Apocrypha*, opposes what is delivered *Chap. 6. 3.* in the Canonical. So in the Additions to *Daniel*, the story of the Prophet *Habakkuk* seems false; for he prophecy'd before the *Babylonish* Captivity, as appears by his own Prophecy; and if he were then living, he must have prophecy'd more than an 100 years,

years, which is no ways probable. The Book of *Judith*, Chap. 9. 2. commends what is condemn'd *Gen.* 34. 25. and 49. 5, & 6. and its first and 11th contradicts each other. The Book of *Wisdom*, Chap. 14. 5. is mistaken, and the whole supposed to be wrote by *Philo* the Jew, after Christ. The Author of *Ecclesiasticus* complements, and begs pardon in his Prologue, which inspired Writers never did, nor have reason to do. In the 2d Book of *Maccabees*, sacrificing for the Dead, and those too that died in Idolatry and Sacrilege, is commended; and at other places Self-Murder is encouraged.

For all which Reasons, as these *Apocryphal* Books were never received by the *Jews*, so neither by the *ancient Christians*, but forbidden by some to be read in the Church, if we may credit the Author of the Exposition of the Creed in *Cyprian*, or the Council of *Laodicea*; however our *Mother the Church of England*, conserving in this, as in other things, her accustomed *Moderation*, does, with *St. Hierome*, admit them to be read, and some of them even in the Church, for example of Life, and instruction of Manners, yet does not acknowledge the same to be Canonical.

X. *The Holy Scriptures contain all things necessary to Salvation, so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation.* [Articles of the Church of England, Art. 6.] *The Church hath Power to decree Rites and Ceremonies, and Authority*

ity in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written: Neither may it so expound one place of Scripture, that it be repugnant to another; wherefore although the Church be a Witness, and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be believed for necessity of salvation, [Ibid. Art 20.]

T H E P R O O F.

1. Since the Scriptures contain a Doctrine to which we must not add, as well as not diminish from it, Deut. 4. 2. and 12. 32. Joshua 1. 6. and Rev. 22. 18. A Doctrine which is able to render a man compleatly instructed, and perfect unto salvation, Psal. 19. 8. Coloss. 1. 28. and 2 Tim. 3. 15, & 16. Since those that preach any thing besides what is written, (as necessary to salvation) are accursed, Gal. 1. 8. Since Christ and his Apostles always proved and confirmed what they taught by Scriptures, and never by Traditions, Luke 24. 27. 44, & 45 verses. Acts 15. 15. Nay, condemn'd Humane Traditions, though carrying a semblance of Piety, as Matth. 15. 3. and 6 verses; and Mark 7. 8. Since we are commanded not to be wise above what is written, 1 Cor. 4. 6. Since the Scriptures are the Testament, or Covenant of God, 2 Cor. 3. 14. And to a Testament or Covenant (even amongst men) none but bold and wicked Falsifiers will presume to add or diminish, Gal. 3. 15. We may from all these Arguments conclude

clude the *Perfection* of the Holy Scriptures, and their being a sufficient Rule to Salvation.

2. If the Prophets and Apostles led by the Holy Spirit into all Truth, being as it were the publick Notaries and *Registers* for the Church, have not in their Writings recorded and set forth all things necessary for Salvation, the same came to pass either because they *ought not* to have done it, or were *not able*, both which are absurd; on the contrary, themselves testifie that they have revealed the *whole counsel of God*. Our blessed Saviour made known unto his Disciples the last and *full Will* of his heavenly Father, *John* 14. 26. and 15. 15. and 16. 13. What they received of him, they faithfully preached unto the world, *Acts* 20. 27. *1 Cor.* 15. 1. *Gal.* 1. 8. *1 John* 1. 3. And the sum of what they so preach'd, was committed to Writing, *Acts* 1. 1. *John* 20. 31. *1 John* 5. 13. *Rom.* 10. 8. That it might remain as a certain standing sufficient Rule to all Generations, to teach sound Doctrin, to disprove Error, to correct Iniquity, to instruct to Righteousness, and to comfort under all Temptations and Afflictions in the path of Holiness, *2 Tim.* 3. 16. *Rom.* 15. 4.

1. Objection.

If the Scriptures be a perfect Rule, then either each single Book is so perfect, and so no need of the rest; or only the whole Canon, but not each single Book, as is granted; and for the whole we have it not, for many Books are lost, as of Nathan and Gad, 1 Chron. 29. 29. the Epistle of Paul to the Laodiceans, Col. 4. 16. &c.

Answer.

Answer.

Each single Book is perfect with an *essential* perfection, because it has the matter and form of the Word of God, and is sufficiently perfect for the proper end thereof. But the whole Canon with a *quantitative* perfection; *that* has the perfection of a part, *this* of the whole. And we have the compleat Canon; for those Books *lost* were only Historical Narratives, not *Canonical*. The Epistle mention'd, *Caloss. 4.* was an Epistle *from*, not *to Laodicea*, as as appears in the *Greek*; and might probably be the *First to Timothy*, which was wrote from *thence*, as the Subscription shews.

2. Objection.

The Apostle saith, Hold the Traditions which you have been taught, whether by word, or our Epistle, *2 Theff. 2. 15.*

Answer.

The Apostle speaks either of some free and *indifferent* Constitutions concerning the Order and *Decorum* of the Church, or of that *Doctrin* which he had preached to them by word of mouth, and which is contained in his, and other Canonical Writings; so that this either way makes nothing for *other Traditions* obtruded as necessary to Salvation either contrary to the Scriptures, or not in some part thereof comprehended.

XI. The Holy Scriptures being the foveraign and *perfect Rule* of the Christian Religion, it follows that the *reading* and study thereof is highly expedient for *all Christians*, and accordingly the same is enjoyn'd——*Search the Scriptures*, Joh. 5. 39. *Let the Word of God dwell plenteously amongst you*, Col. 3. 16.

XII. Hence also it follows, That the *Translation* of the Bible into *vulgar Tongues* is both *lawful* and *necessary*, which are so far *authentical* as they agree with the Original Fountains, *viz.* the *Hebrew* in the Old Testament, and the *Greek* in the New.

The Reasons hereof are, (1.) Because the Prophets and Apostles preached their Doctrins to the People, and Nations in their own Languages, *Jer.* 36. 15. *Acts* 2. 6. (2dly) Because soon after the Apostles times, many *Translations* were extant. (3dly) Because all things must be done in the Church *unto edifying*, 1 Cor. 14. 26. But an *unknown Tongue* doth not edifie, but tends to *confusion*, Gen. 11. 7.

XIII. Nor is there any *such Obscurity* in these sacred Oracles, as may or ought to discourage any from the study of them, but that they may thence reap great benefit and advantage; for the *plainness* of the Scripture is to be considered, either in respect of *it self*, or in respect of *men*.

1. In respect of *it self*, though its matter contain most *deep mysteries* hidden from Ages, and remote

mote from the natural capacity of man, yet they are clearly enough there proposed and explained. And as its internal Form, being *Divine Truth*, cannot in it self be obscure, seeing it is that *light* which illuminates our mind; so for its external Form or *Style*, although in some places it be temper'd with words and phrases somewhat *obscure*, yet elsewhere, and for the most part it is sufficiently clear and perspicuous; the Holy Spirit so adapting its style, that neither its *Plainness* should occasion *Contempt*, nor its *Difficulty* render the Text *unprofitable*. Therefore what in *one* place is clearly taught, in another is coucht in *Parables*, or more abstruse words and phrases, thereby at once quickning our *diligence*, in searching and confounding the *pride* of Humane Wit; as also that we should both more ardently *beg* of God the Gift of understanding, and with the greater *Industry* apply our selves to dig up this treasure of heavenly wisdom.

2. In respect of *Men*, the Scriptures indeed to the unregenerate and carnal may seem obscure——
If our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine into them, 2 Cor. 4. 4. But to those that are born again, and enlightened with the Spirit, the Word of God is clear and perspicuous, though not to all alike, yet to all and every of them (according to their measure of Faith, and degrees of Gifts) *sufficiently to Salvation.* And for all those passages which are *συνόντα*, *hard to be understood*, 2 Pet. 3. 16. we may either

either be ignorant of them without hazard of Salvation, or else in some other place of the Bible they are more clearly set forth: So that all Doctrins *necessary* to be known, believed and observed for salvation, are in their places so clearly proposed and delivered, that every man, though never so *mean* or Plebeian, doing his duty by Prayer, Humility, and making use of the ordinary means for finding out the sense of Scriptures, may easily and *sufficiently*, to his salvation, come to understand them.

XIV. The Scriptures consist not so much in the *bare words*, as in the *sense* and meaning of the words, which is their *internal Form*; therefore in the first place the genuine sense of the Holy Scripture is to be sought out by a *due Interpretation*, which is nothing else but an *explanation of the true sense of the words*, and a *fit application thereof*, for *Doctrin*, for *Reproof*, for *Correction*, for *Instruction in Righteousness*, 2 Tim. 3. 16.

The *true sense* of Scripture is that which results, and is immediately gather'd from the words and phrases rightly understood, and which the Speakers *intention* and *nature of the thing* do import.

This sense is not various or *manifold*, but *one*, to wit, *Grammatical* or *Literal*, which the words, whether *properly* or *figuratively* taken, do of themselves bear: For words and phrases are to be understood either *properly* or *figuratively*, and by a *Trope*, when the words properly taken would produce some manifest *absurdity*, or argue *falsehood*; as the
sense

sense of that saying, *The Seed of the Woman shall bruise the Serpents Head*, is this, That Christ shall defeat and subdue the *Devil*, and his greatest designs; though properly the Devil is not a *Serpent*, and being a *Spirit* can have no *Head*; so when we read of the *Arm of the Lord*, the literal sense is not, that God hath such a Member, but that which is signified by that Member, to wit, *strength*, and operative *vertue*.

The other three senses which some reckon up, and call them spiritual or mystical, viz. *Allegorical*, *Anagogical*, and *Tropological*, are not divers distinct senses of Holy Scripture, but only divers *manners* of handling Scripture, or various accomodations of its only true literal sense: For,

1. The *Allegorical* Interpretation is the application of the literal sense to *Christ*, or the *Church*, by some similitude; as to say *David* was a Type of *Christ*, and *Goliath* of the *Devil*; therefore *David's* Fight and Victory, signifies *Christ's* Combat with and Conquest of the *Devil*: Or *David* overcame *Goliath*, therefore the Faithful shall in the end surmount all Afflictions. Now this is not a *new sense*, but only an application of that History; and though sometimes such *Allegories* may profitably be raised, yet we must use them sparingly and soberly: For it is dangerous to indulge our Fancies too far that way, as appears by some of the ancient Fathers, particularly the great *St. Origen*, who thereby fell into several Errors, and obscured the Truth, and perverted the Sense of Holy Scripture, by overbold and frequent *Allegorizing*.

2. The

2. The *Anagogical* Interpretation is indeed but a *species* of the *Allegorical*, whereby some *Type* of the Old Testament is applied to the Truth exhibited in the New, or the *Glory* of the Life to come is signified by things known and obvious to the Senses; as *Psal.* 95. 11. *I swear in my wrath that they should not enter into my rest.* Here *Rest* signifies indeed the *Land of Canaan*, but *Anagogically* taken, *Eternal Bliss*, because *Canaan* was thereof a *Type*. So the *Glory* of Heaven is painted out in the *Revelations*, by the similitude of a most beautiful *City*; yet still here is no double sense, but an *Anagogical* application, whereby we refer the *sign* to the *thing signified*.

3. The like may be said of the *Tropological* sense, which is but an efficacious transferring of Scripture, when from some *Fact* there recorded, we collect some *Doctrin* of *Morality*, or wholesom Instructions of life, as *St. Paul*, 1 *Cor.* 9. 9. from that Text of *Deut.* 25. 4. *Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn*; raises an Argument, That Christians ought to allow a fit maintenance to their *Ministers*.

XV. Although the Interpretation of Scripture be committed to the *Church*, yet the only *Supreme Judge* of this Interpretation, is the *Holy Ghost speaking in it*, who is the Sovereign Interpreter and Judge of Controversies.

T H E P R O O F.

In such a Judge four Things are requisite: First, That he *cannot Err*. Secondly, That there lie no *Appeal* from him. Thirdly, That he be not *partial*, much less a Party in the Dispute. Fourthly, That he be able to enforce *Obedience*; which Obedience being *spiritual*, and consisting in the *Will*, none but God can enforce it: Therefore since no man, or number of men, can justly or modestly pretend to any one of these qualifications, they ought to renounce their Claim of Sovereign Judicature, and yield the same to the blessed Spirit, whose alone Right it is upon all those four Accounts.

True it is, there are others that may be call'd subordinate and inferior *Judges* of Interpretation and Controversy, as the ancient *Fathers* of the Church, or the *Bishops* of the present Age, whether in a *General Council*, (if that were possible) or a *National Synod* or *Convocation* assembled, to whose Judgments for Peace, Humility, and Unity, we ought always to pay a reverend Esteem, and submit to, and acquiesce therein, where not forbidden by *Scripture*.

But still all these have a *Judge above them*, viz. The *Scripture it self*, or Holy Ghost speaking therein; for their Judgment is not therefore *true*, because they do so adjudge, but because they judge according to the *Word*, for otherwise they may err. The Holy Spirit is the Supreme Interpreter, because by him we must be enlightned before we can obtain

obtain the true sense of Scripture, otherwise we shall never reach that *πληροφορίαν*, or full assurance of Faith, which the Apostle speaks of. Now this is that internal Persuasion which extends only to our selves, for we cannot thereby work upon others to make them receive the sense and judgment of the Spirit : And therefore secondly, The Holy Spirit speaking in the Scriptures, is also the Sovereign Interpreter and Judge in respect of external Persuasion, and therefore that we may persuade others, we must bring them to this external judgment of the Scripture : For,

That which alone has Power to beget Faith, has alone the Supreme Power of interpreting of Scriptures, and determining all Controversies of Faith : But only the Scriptures, together with the Holy Spirit, have that Power. Ergo, &c.

XVI. General Councils (forasmuch as they be an Assembly of Men, whereof all be not govern'd with the Spirit and Word of God) may err, and sometimes have erred, even in things pertaining to God ; wherefore things Ordained by them as necessary to Salvation, have neither Strength nor Authority, unless it may be declared that they be taken out of Holy Scripture. [Articles of the Church of England, Art. 21.]

XVII. The Means we are to use for finding out the true sense of Scripture, and interpreting thereof, are of three sorts ; some to precede, some to be used in the Interpretation, and some to follow ;
which

which if not observed, we shall be in danger of erring, since they Answer to, and Remedy to many several Impediments, which we are apt to be Subject unto.

Rules to be observed before Reading the Holy Scriptures, are

1. That we apply our selves to *Prayer*, which is both Commanded, and Success promised to it, *Matth. 7. 7. Jam. 1. 5.* We must Implore the Assistance of the *Holy Ghost*, without whose Illumination we shall not be able to understand the Scriptures, *1 Joh. 2. 27. 1 Cor. 2. 12.*

2. We ought to renounce our own Carnal Wisdom and humane Reasonings, and resolve to hearken to God alone, teaching us in his *Word*, and to bring down all our Cogitations to the Obedience of *Christ*: For nothing hinders proficiency in Divine things, more than a vain opinion of our own Wisdom, *Matth. 11. 27. Rom. 8. 7. and Cor. 3. 18, 19.*

3. We should approach the Scriptures without prejudice and unbias'd, with a pure, candid mind, simply desirous to Learn; a prejudicate opinion is a very great hinderance; Therefore *Christ* bids his Disciples, Beware of the *Leaven of the Pharisees*, and *St. Paul* advises, --- Beware lest any Man spoil you through Philosophy, and vain deceit, after the Tradition of Men, after the Rudiments of the World, and not after *Christ*, *Coloss. 2. 8.*

4. We must come with a mind purg'd by *Faith* and *Repentance*, and truly studious of *Piety*; for the pure Spirit of Christ that Enlightneth the mind, will not dwell in the Impenitent and Prophane, 2. *Tim.* 3. 7.

5. We must come with a Reverend and hearty *Love* of Truth, and an ardent desire of receiving and retaining it. Hence those who read the Holy Scriptures only *formally*, and out of Custom, or for *ill ends*, as for Ostentation, Vain-Glory, Contention, or the like, attain not the meaning of the Holy Spirit, 2 *Theff.* 2. 11.

6. We must come not only with a desire to *know* the Will of God, but also with a Resolution to *do it*; for the end of Scripture is not bare knowledge, but joyn'd with *practice*, *Tit.* 2. 12.

The Rules to be observed in the Interpreting of Scripture, are

1. We should endeavour to understand the *very* *Meaning* which the Holy Ghost has used in the Scriptures, and therefore (if our Circumstances will permit) should strive to be acquainted with the *Original Tongues*, for therein things are delivered with a greater *Emphasis*, and they are very great helps: But the unlearned must serve themselves of the best Translations, and the Interpretations of Godly Learned *Divines*, delivered in their *Preachings* or *Writings*.

2. We must diligently weigh each Word, that we may distinguish those that are used *properly*, from such

such as are put *figuratively*, and know their most usual and more proper Significations; for Figurative Expressions are not to be interpreted properly, nor the contrary.

3. We must take notice of the Principal Intent, or *main Scope*, and end of each place, which is to be gather'd as well out of the matter foregoing, as following.

4. All the *Circumstances* of the place proposed are to be Considered (as *Time, Place, Person, &c.*) and also the words precedent and subsequent: If a word be capable of diverse senses, we must see by those Circumstances in which Signification it may here most aptly be taken.

5. Compare one place with another, the more *obscure* with those that are more clear: and not only like Texts with like, but also unlike Texts with unlike.

6. The Phrases usual to the Scripture are to be considered and heeded, especially the *Hebraisms*, which also frequently occur in the *New Testament*; their sense is to be inquired into either from the *Hebrew Language*, or the Comments of Learned Men.

7. *Allegories* are not to be raised and Expounded according to every ones Fancy, but from the circumstances of the places whence they are drawn, and other Texts.

8. In Interpreting of Scriptures we ought as much as may be, contain our selves within their own Bounds and Terms, both real and verbal. *I have taught you Statutes and Judgments, even as the*

Lord my God Commanded me, saith Moses, Deut. 4. 5. Just so, altered neither in Words nor Matter. If any Man teach otherwise, and consent not to Wholsome words, the words of the Lord Jesus Christ, and to the Doctrin which is according to Godliness, He is Proud, knowing nothing, but doting about Questions and Strifes of Words, &c. 1 Tim. 6. 3.

9. VVe ought to consult the best and most sincere *Interpreters*, *Acts* 8. 21. and *Chap.* 10. 15. But still so as not to Envassal our Understandings to their Dictates, but remembering that as *Men* they may *Err*: And tho they are our *Guides*, yet are not *Lords* of our *Faith*.

10. As the Holy Scripture is the Fountain and Lively Spring, containing in all Sufficiency and Abundance, the pure *Water of Life*; and whatsoever is necessary to make Gods People wise unto Salvation: so the constant and unanimous Testimony of the true Church of Christ, in the Primitive Ages thereof, is (as it were) a *Conduit-Pipe* to Derive and Convey to succeeding Generations, the Celestial VWater contained in Scripture; the first of these, namely the Scripture, is of Sovereign Authority; and for it self, *Worthy of all Acceptation*: The latter, namely the Voice and Testimony of the Primitive Church, is a Ministerial and Subordinate Rule and Guide, to preserve and direct us in the Right understanding of the Scriptures. Hence the Excellent *Aphorism* of King Charles the Martyr, --- *In Religion, Scripture is the best Rule, and the Churches Unyversal Practice, the best Commentary.*

Lastly,

Lastly, In all Interpretations we are to have regard to the *Analogy of Faith*, that is, the General and Perpetual Tenour and Sentence of the Scriptures in plain places, such as are the Articles thence deduc'd and summ'd up in the *Creed*, the *Lords Prayer*, and the *Decalogue*, (or Ten Commandments) and the main Principles of the *Christian Religion*, as to give *all Glory to God*, to promote *self-denial* and *Humility*; to Advance *Charity*, *Peace* and the *Good of Mankind*, &c. VVhatever Comment violates these, must needs be false. Nor must we Interpret an obscure place so as to render the sense thereof contrary to that of another clearer place, for there are no real Incoherences or Contradictions in the *Book of God*, whatever may seem to our weak apprehensions.

The Rules to be observed after we have found out the true meaning of any Scripture, are three,

1. Giving of Thanks for the greatness of the Mercy and Benefit, that the Lord has been pleas'd in any measure to vouchsafe us the knowledge of his Divine Will and Heavenly Misteries: For God to punish Mans Ingratitude does often times either deprive him of the Knowledge before given him, or at least does not encrease it.

2. The Word understood is to be Meditated upon, and fixt in the Memory, *Psal.* 1. 2. *1 Tim.* 4. 15. VVithout this, your Knowledge will soon decay and vanish, as a Nail is easily pull'd out, if it be not clenched.

3. Your Knowledge must be improved to Piety, and what you read and understand, accomodated to Use and Practice, whether Commands, or Prohibitions, Exhortations, Promises or Consolations, all must tend to the Strengthening your Faith, and rendering your Life and Conversation more Righteous, Humble, Charitable and Holy, since this is the great end of the Scripture, *Rom. 4. 23. 1 Cor. 10. 11. 2 Tim. 3. 16.* Those that do otherwise, by the just Judgment of God fall from the Truth: To such God threatens to take away his Gospel; to send upon them a Famine, not of Bread, but of his Word, *Amos 8. 11.* And to remove their Candlestick, *Rev. 2. 5.* A bad Heart will weaken the best Head, and Depravity of Manners is oftentimes punished with Blindness of Understanding.

A

A Prayer fit to be used immediately before we apply our selves at any time to the Reading of the Holy Scriptures.

GREAT and Blessed G O D, and (in the Lord J E S U S) our most merciful Father! Who art the Author of every good and perfect Gift, and hast promised to bestow Wisdom, and the knowledge of thy Law and Worship upon all that in Faith and Humility beg it of Thee; as thou hast been Graciously pleased to Bless us with that Inestimable Treasure of thy most Holy Word: (and in our own Mother Tongue,) So we beseech thee both to Continue that Mercy, and to Enable us to make a due Emprovement of it, that it may not still remain as a Book Sealed. O give me thy poor Creature (that desires to serve thee in sincerity according to all thy Commandments,) a sufficient Knowledge of all requisite Truths, and an humble Obedient Heart to reduce that knowledge to Practice. Reveal to me (as

C 4 far

far as thou seest meet and necessary) what is undiscovered ; Open and explain what is Secret and mystical ; Clear and Enlighten, what is Obscure and Cloudy ; unfold what is Difficult ; make me to shun and abhor all the Vices and Sins forbidden in this sacred Book : To Love, Embrace , and Pant after all the Vertues and Graces, in the same Recommended : To void and tremble at those Judgments here denounced ; To pursue with all affection and earnestness the Rewards here promised ; and finally, by and through the Merits of the Blessed Jesus, to attain them. Preserve me, O God of Truth ! in whatever Truths I already know ; and where, by the narrowness of humane apprehension, or prepossessions I am deceived, do thou, in Mercy good Lord ! correct and rectify my Understanding. Confirm my Faith in those Truths wherein I stagger , and defend me from all Errours and hurtful Opinions, that so I may both Rightly understand thy Word, and Religiously observe it, to the Edifying of my Soul, the Glory of thy most Holy Name, and the Salvation of my self and others, Amen.

C H A P. II.

Of God, and how He is to be known. Of the Persons of the Deity. And the Doctrin of the Holy Trinity briefly explained.

I. **A**S God is the proper and prime Object, so he is also the Principal and Supream End of Divinity: And therefore since the Chief End, and the Chief Good, are one and the same thing, it is manifest, That Christian Divinity alone doth rightly teach us concerning the Chief Good. The Subordinate end of Divinity is our Salvation, which consisteth in the Union and Fruition of God. This is Life Eternal to know Thee the true God, and Jesus Christ whom thou hast sent, Joh. 17. 3.

II. He that cometh to God, must first believe that he is, Hebr. 11. 6.

Some of the Reasons proving that there is a God, are these:

1. By the Motion of things, we gather there must be a first Mover. 2. Nothing can be the Cause of it self, for then it should be both the Cause and the Effect, and be both before and after it self,

which is absurd; therefore all things have their beginning from one first and supreme Cause, which is *God*; And those that will call it *Nature*, do not differ from this Notion of that more excellent and perfect Being, but only change its *Name*, and rather shew, they have a vain mistaken Ambition of being *thought Atheists*, than that they have any Reason strong enough to convince them to be so.

3^{ly}. Since all things whatsoever, even those without Life, Sense, and Reason, which cannot move voluntarily or intend an End, are yet directed Orderly to some certain End; It follows there must be one Wise, Good and Chief *Director*, ordering and guiding all things, not only to their particular Ends, but also to some one Supreme End, *Prov.* 16. 4. 4^{ly}. From those degrees of Entity, Truth, and Goodness, which we undeniably find in the Creatures; we Collect, That there must be one Chief Entity, Truth, Goodness, &c.

5^{ly}. The Apprehension of a Deity is Innate and *Connatural* with Man; Never was Nation so Barbarous but they gave Testimony to this Truth; and rather than be without a *God*, would sail to themselves *ridiculous Deities*; nay such as have studied to become *Atheists*, could never totally blot this Truth out of their Consciences, but the Majesty of God hath Affrighted, and his Terrors made them astonish, in a Storm of *Thunder*, a Tempest at Sea, any great Calamity, or when they came to Die. 6^{ly}. Miracles and the Signification of things to come, which by no Humane foresight, or Power, or Natural Signs and Causes could

could either be affected or discovered, may convince that there is an Infinite Power that is above, and doth over-rule and Dispose of all things. This is *Tullies* Argument, *Si est Divinatio, sunt Dii*: If you grant *Divination*, you must needs acknowledge a *Deity*. 7ly. The extraordinary Providences, as *Revolutions* of States, overthrow of Kingdoms, protection of Princes, discovery and punishment of secret Treasons, Murther, &c. Visible Judgments on notorious sinners, and preservation of good men, and especially of the Church, are so many demonstrations of that Sovereign Justice which presides over all things. 8ly. The Acts of Conscience in *Excusing* and comforting in well-doing against all the Disgraces, Slanders and Persecutions of the World; and its *Accusing* and *reproving* for sins secretly committed, which never did nor shall come to the knowledge of Men; its exciting to Holiness, and curbing from Iniquity, are a manifest proof that there is a *Supream Judge*, who hath given a Law binding the Conscience, doth observe all our Devices, Words and Works, and will call us to an account and reckoning. 9ly. The beauty, harmony and order which appear in the Creatures, the wonderful Faculties of mans Soul, the Lustre of the *Sun*, the Glory of the innumerable *Stars*, the Wonders of the *Ocean*, the Fertility of the *Earth*, and its variety of productions, are all illustrious Arguments both of the *Being*, and infinite *Wisdom* of the *Creator*. Lastly, the Holy Scriptures do most effectually and clearly above all other means, teach and satisfi-

fy us, that *there is a God*; as all pious souls by the Renewing, Quickning and Consolation of the Holy Spirit are sensible and can testify, and are ready to suffer a thousand deaths with most exquisite Tortures, rather than deny.

III. *ATHEISTS* are of Three sorts, 1. *Practical*, such as in words acknowledg God, but in works deny him. The World, (I wish I could not say, *the Church*) is full of these *Atheists*; and they make too great a figure even amongst the first rate professors of Christianity. Their Understandings are convinc'd, but their *Wills* stand out in Rebellion. If men had it once thoroughly impress'd upon their spirits, That there was a most Holy, Just, all-seeing power that will bring all their thoughts, words and actions to Judgment; and an Eternal life of Retribution certainly to follow, either in Joy or Torment, it would seem impossible they should lead such lives as they do; the truth is, all willful sin hath this Malignity in it, that in effect it denyeth that there is a God, by denying his Power, Wisdom, Goodness, his Holiness, Truth and Justice. A Christian asking an Infidel how he could quiet his Conscience in such a desperate state? *I rather wonder* (reply'd the other) *how you can quiet your Conscience in such a common careless course of life, believing as you do? If I believ'd such things as you profess, I should think no Care, Diligence and Holyness enough.* 2dly. *Pragmatical*, These are a disputing, inquisitive sort of people, who because they could be glad there were no God to punish

nish them, or out of vanity to seem *wiser* than their Neighbours, presume to question and argue against his Being that made them, tho yet in their private calm thoughts they are themselves convinc'd of it. 3ly. *Dogmatical*, who do really hold and believe there is no God; such men have offer'd violence to their own Natures, razed out those notions which are born with us, and cannot arrive at so dreadful a State but through a long course of sin, which (by the Concurrence of Gods just Judgment in punishing thereof) deadens and scars their Consciences, and gives them utterly up to a Reprobate sense.

IV. God being Infinite and Incomprehensible cannot be known by us, or defined as he is in himself; but two ways we do obtain some knowledge of Him, *viz.* Naturally, and Supernaturally; the Natural way is threefold.

1. By way of *Eminence*, whereby we know that what perfection soever can be found in any Creature, as Wisdom, Justice, &c. is more Eminently in God.

2. By way of *Negation*, we know what He is not, rather than what he is; and therefore we remove from our Conceptions of God whatever Imperfections we observe in the Creatures: Thus we say he is Immortal, Infinite, &c.

3. By way of *Causation*, by the Creatures as effects we come to know God as the Cause; and that therefore he must needs be All-wise, most powerful, Good, &c.

V. The

V. *The Supernatural way whereby we come to the knowledge of God, is by those Revelations he hath been pleas'd to make of himself in the Holy Scriptures ; where we learn, That there is one only living true God, Eternal, Incorporeal, without Parts, without Passions, of infinite Power, Wisdom, and Goodness, the Creator of all things, visible and invisible, most Just and Holy, who will be a Rewarder of those that diligently seek him and obey his Laws, and punish the disobedient either here or hereafter : And that in the Unity of this Deity there are three Persons of the same Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost, our Creator, Redeemer, and Sanctifier.*

i. Objection.

There be Gods many, 1. Cor. 8. 5.

Answer.

There are not many Gods in respect of Essence, but according to some peoples Error in Calling and Counting the Planets and their Idol Gods ; or in respect of some similitude, as Magistrates are called Gods.

2. Objection.

God is spoken of both in the past and future Tenses, therefore is not Eternal.

Answer.

Shew'd Answer. the 1. 1833

Such Expressions do not signify as if God were thereby Changed, but because his Eternity comprehends all *Tenses* or *Times*.

3. Objection.

The Holy Scriptures mention Gods having a Mouth, Eys, Hands, &c. Therefore not Incorporeal, which was the Heresy of the old Anthropomorphites, and of our Muggletonians of late.

Answer.

These Parts are Attributed to God, not really and according to themselves, but after a certain Similitude, and in respect of the Acts, as the act of the Eye is to See, whence when mention is made of the Eye of God, it signifies the Power he hath to see Man intelligibly, not in a sensible manner: The like is to be understood of all other Expressions of that kind.

4. Objection.

God is said to Repent, Gen. 6. 6. and to be subject to other passions, as to be Angry, &c.

Answer.

Answer.

Repentance is Attributed to God by a Figure, call'd *Anthropopathy*, or speaking after the manner of men, because he did sometimes after the manner of a man, repenting, as to the Effect, not as to the Affect, and the like in other Passions.

VI. God has discovered his Essence in his Word Two ways, by his Names, and by his Properties.

The Names of God are taken either from his Essence, As *Jehovah*, and *Jah* (which in our English Translations is rendred Lord; and generally put in Capitals thus, *THE LORD*) or from his Power, as *El*, *Elohim*; or from his All-sufficiency, as *Shaddai*, &c.

The Name of *Jehovah* is Gods chief and most proper Name, being derived from the Root *Hajah*, He was; thereby denoting the *self-Essense* of God; who, was, is, and is to come, from Eternity to Eternity, whereas all other things have their Being from him, and in time; the Name *Elohim* is of the plural Number, yet is a Personal, but Essential Name of God, spoken of one God, and of each Person; For there are not Three *Elohim*s, but one *Elohim*, Psa. 7. *Elohim Zaddick*, the just God.

VII. The divine properties are Gods *Attributes*, by which he is pleas'd to make himself known to us weak Mortals; and is by them distinguish'd from

from the Creatures, for they are not Qualities nor Accidents, neither separable from his Essence, nor from each other.

These Attributes are either wholly *Incommunicable* to the Creatures, or *Communicable* in some Analogical effects, or resemblances.

Of the first Rank, are his *Simplicity*, and *Infinity*.

Gods *Simplicity* is that by which he is known to be truly One, and free from all Composition.

His *Infinity* is that by which he is known to be an Entity infinitely true and good, and without measure or bounds.

VIII. From these Two Attributes we may gather these Truths, 1. That God is an Entity truly and most simply *One*. 2^{dly}. That there is therefore nothing in God, which is not God himself. 3^{ly}. That Gods Essence is to us Incomprehensible; There being no proportion between an Infinite Being, and our Finite Understandings. 4^{ly}. That God is altogether All; All in himself, all in all things, all in every thing, and all out of every thing. 5^{ly}. That God is neither Circumscribed, nor Defined by place, not Included within it, nor Excluded without it. 6^{ly}. That God is Eternal, that is, without Beginning, without End, without Change.

IX. The Properties of God, which are in some respects Communicable to men, are *Life*, or the Attribute of his Being, his *Understanding*, of know-
ing

ing his *Will*, of Commanding, and his *Power* of Executing : Whence we learn,

1. That whereas the *Life* of God is most Simple and Infinite, it follows, 1. That his *Life* and his *Actual Living* is all one. 2^{ly}. That tho he hath no other *Cause* than himself by which he liveth, yet he is the *Cause* of Life in all living Creatures ; in respect of whom their Life is but as it were begg'd or borrow'd. 3^{ly}. That the Life of God is most perfect, most blessed and Immutable.

2. Gods *Understanding* being most simple and infinite, it follows, 1. That he knows all things most exquisitely, tho they are not Revealed to the Creatures. 2^{ly}. That he knoweth all things by himself. 3^{dly}. And that too, by one most simple Act, for he needs no Revelation, nor discourse either from the Effect, or from the Cause, or from that which is more known to that which is less known ; for all things to him are alike. 4^{ly}. Things past, and things to come, no less than things *present*, for such to him are all things. 5^{ly}. His Knowledge is Infinite, therefore free from all Ignorance and Oblivion.

3. Whereas the Will of God is most simple, therefore in him, 1. There are neither two or more, or contrary Wills ; for tho there may by us be conceived diverse distinctions of his Will, yet they are rather *Nominal* than *Real*. 2^{ly}. That the Will of God is most free. 3^{ly}. That the Will of God according to its diverse Objects hath diverse Names, to wit, of Holyness, Goodness, Love, Grace, Wrath, Mercy, Justice and the like.

4. Whereas

4. Whereas the Power of God is most Simple and Infinite, it follows, 1. That he is truly Omnipotent. 2ly. That his Power is Irresistible. 3ly. That from the power of God we must not infer the Act or Being of a thing, unless when his Will and Power are joyned together. 4ly. That the object of Gods Omnipotency is whatever is not repugnant to his Nature, or implies not a contradiction; Therefore to Lye, to make a thing done, undone, &c. cannot be ascribed to God, since these are actions not of power, but of Impotency.

X. The Persons of the Deity are *subsistencies*, each of which hath the whole Essence of God, differing notwithstanding in their Incommunicable properties.

1. The *Father* is the *First* Person of the Deity, existing from Himself, begetting the *Son* from Eternity, and with Him producing the *Holy Ghost*.

2. The *Son* is the *Second* Person, begotten of the *Father* from Eternity, and with the *Father* producing the *Holy Ghost*, *Psa.* 2. 7. *Prov.* 8. 23. *John* 17. 5. *Coloss.* 1. 15.

3. The *Holy Ghost* is the *Third* Person of the Deity, proceeding of the *Father*, and the *Son*, from Eternity. *John* 14. 26. and *Ch.* 15. 26.

XI. The *Words*, *Person*, *Trinity*, or *ὁμοῦς*; [that is, of the same Essence] altho they be not found

44 *The Plain Christian's Guide :*

found in the Holy Scriptures in the same Syllables, yet they are Consonant thereunto, and profitably used by the Church. The word *Hypostasis* or *Subsistence*, Heb. 1. 3. denotes the same thing as *Person*, only is of larger extent, signifying any Individual Substance, whereas *Person* imports an Individual Substance, compleat, rational, and differing by Incommunicable Properties from one another : And as touching the Word *Trinity*, tis expressly said, *There are Three that bear Record in Heaven ; the Father, the Son, and the Holy Ghost, and these Three are One*, 1 John. 5. 7. where you have a plain proof of the *Trinity* in *Unity* ; For as from *One* follows *Unity*, or when I say, there is a God, it must needs be concluded from thence, that there is a Deity ; so from *Three* does necessarily follow a *Trinity* ; which that we might understand it of the Persons, and not of the Divine Essence, 'tis presently added, that these *Three* are *One* : Of which we have some Resemblance in that Glorious Creature, wherein there is the *Light*, and *Heat*, and *Beam*, which *Three* make but one *Sun*.

XII. The Doctrine of the *Trinity* is not a bare Tradition of the Church, but express'd sufficiently and taught in Holy Scripture, For

1. Altho in the Old Testament the same was more obscure, yet it was not altogether Unrevealed, for it is intimated in the very first Words of the Bible in the Original ; for there it is said, *In the*

the Beginning Elohim [a Noun Plural, as if we should say *The Gods*] *He Created* [a Verb Singular] *the Heavens and the Earth*, Gen. 1.1. In which Text, the Verb of the Singular Number signifies the most simple Essence of God, but the Noun in the Plural denotes the Three Persons ; so in the 26. v. of the same Chap. Let *Us* make man in our Image ; And Chap. 19. 24. *The Lord* rain'd upon *Sodom* and upon *Gomorrhah* Brimstone and Fire from the Lord out of Heaven. Here the person raining it down is distinguish'd from the person from whom it rain'd ; That is, the Son from the Father : So *Psa.* 33. 6. by the Word of the Lord the Heavens were made, and by the Breath of his Mouth all the Hosts thereof : *Isaiah* 6. 3. Holy, Holy, Holy, Lord God of Hosts, and *Isaiah* 63. 9. The Angel [that is the Son] of his Countenance [to wit, of God the Father] saved them : And v. 10. They rebell'd and grieved his Holy Spirit.

2. But in the New Testament there are clearer Testimonies of this Sacred Truth ; at the Baptism of Christ, *Math.* 3. 16. and *John* 1. 32. The voice of the Father is heard from Heaven, *This is my beloved Son in whom I am well pleased.* *Math.* 28. 19. Baptize them in the Name of the Father, Son, and Holy Ghost. Not in the Names, but Name, to denote the Unity of the Trinity : So 2. Cor. 13. 33. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all, And 1 *John* 5. 7. There are Three which bear Witness in Heaven, the Father, the Son, and the Holy Spirit.

In Particular,

The God-head of the Son is proved,

1. From his *Divine Names*; in the Old Testament he is called *the Angel of the Covenant*, Mat. 3. 1. That is to say, he who oft-times appeared to the Patriarchs to foreshew his Incarnation, was the Son of God, being called *Jehovah* and *God*, Gen. 16. 13. and Ch. 18. 1. and Ch. 32. 1. (which place compare with *Hosea* 12. 6.) *Exod.* 3. 15. *Josh.* 6. 2. and *Zach.* 2. 12. But more clearly in the New Testament, *John* 1. 1. *The Word was God*: *John* 20. 31. These things are written that you may believe that *Jesus is the Christ, the Son of God*: *Acts* 20. 28. God Redeemed the Church with his own Blood, [where the Name of God is spoken Hypostatically, not Essentially, of the person of the Son, not of the whole Trinity:] *Rom.* 9. 5. Christ who is over all, God blessed for ever. *Tit.* 2. 13. the *mighty God and our Saviour Jesus Christ*.

2. From the *Divine Properties* ascribed to him, as *Eternity*, before *Abraham* was I am, *John* 8. 58. I am *Alpha* and *Omega*, which was, which is, and which is to come, *Rev.* 1. 8. *Omniscience*, He knew all men and needed not that any should testify of man, for he knew what was in man, *John* 2. 24. *Omnipresence*, I will be with you to the end of the World, *Matt.* 28. 20. *Omnipotency*, whatsoever the Father doth, that likewise doth the Son, *John* 5. 19.

3. From

3. From his Divine Works, Believe that the Father is in me, and I in the Father ; if not, at least believe for the Works sake ; The Miracles wrought by our Saviour were sufficient Testimonies of his Divinity.

4. From the Divine Honours given to him, we must believe in him, *John* 3. 16. We must Baptize in his Name, *Math.* 28. 19. At his Name every Knee shall Bow, *Phil.* 2. 10.

So likewise the God-head of the Holy Ghost is proved.

1. From his Names, being entituled God in the Holy Scriptures ; for when Peter had demanded of Ananias, *Acts* 5. 3. why hath Satan filled thy heart against the Holy Ghost ? he subjoyns *v.* 4. thou hast not Lyed against man, but against God.

2. From his Divine Properties, as Eternity, the Spirit (in the beginning) moved upon the Face of the Waters, *Gen.* 1. 2. Omnipresence, whether shall I go from thy Spirit ? *Psal.* 139. Omniscience, the Spirit searcheth all things, even the deep things of God, *1. Cor.* 2. 10. Omnipotence, which is known by his Works, he Created all things, *Psa.* 33. 6. *John* 26. 13. he Anointed Christ ; the Spirit of the Lord is upon me, because he hath Anointed me, *Isai.* 61. 1. he is the Author of the gifts of Tongues and Miracles ; there be divess gifts but the same Spirit, *1. Cor.* 12. 4.

3. From his Divine Honours, we must believe in him according to the Creed, we must Baptize
in

48 *The Plain Christian's Guide :*

in his Name, *Mat.* 28. 19. to him we must direct our prayers, *2 Cor.* 13. 3.

XIII. The difference of the Divine Persons is seen, *1st*. In the Order, because the Father is said to be the First, the Son the Second, and the Holy Ghost the Third Person. *2^{ly}*. In Properties, because the Father is from himself, not only by reason of his Essence, but also of his Personality: The Son is from the Father, not as an effect from the Cause (for that were to infer a priority, and a dependency, and a diversity of substances in the *Trinity*) but as the Understanding is from the Soul, or light from the Sun. *3^{ly}*. They differ in manner of working; because the Father worketh from himself, the Son from the Father, the Holy Spirit from Both.

XIV. The *Trinity* of the Persons take not away the *Unity* of Essence; For tho there are Three Persons, there is but One only God. Hear, O *Israel*, the Lord your God is One God, *Deut.* 6. 4. which is cited by our Saviour, *Mark.* 12. 29. God is One, *Gal.* 3. 20. there is One God, and One Mediator between God and Man, the Man Christ Jesus, *1. Tim.* 2. 5. These Three are One, *1 John* 5. 7. Thus saith the Lord, the King of *Israel* and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God, *Isa.* 44. 6. There is no other God but One. *1. Cor.* 8. 6.

Some Objections against the Doctrine of the
Holy Trinity Answer'd.

Sunday Objection. the 21st 33

This Doctrin seems to imply a Contradiction, for there is One God, not Three; but there would be Three Gods, if the Father be God, and the Son God, and the Holy Ghost God be that says a Person, says two things, a being, and a manner of subsistenc.

Answer.

It is true, That in Created things a triplicity of Essence is necessarily inferred from a Trinity of persons, but not so in Divine: When we say a person of the Holy Trinity, we mean One Essence common to all the Three Persons; because Created things are finite, their subsistence must needs be several; so Socrates, Plato, Aristotle, tho in a common respect they are all men, yet not one man, but Three; but because here the Essence is Infinite, therefore the three subsistences therein, tho they are truly Three, yet are all but One God.

2. Objection.

Where there are One thing, and Three things, there are Four; but the Father, Son, and Holy Spirit are Three, and the Essence is none of these — Ergo.

D

Answer.

Answer.

There is one Essence in God , and the three Persons are three Manners of subsisting. Now *Modes* or the manner of things, do not *Number* things, but are *Numbred in them* , because they include the things, and so cannot be said to be different from them. Thus if there be three Degrees in Light , for Example, *Morning-Light*, *Noon-Light* , and *Evening-Light*, the *Light* will not be a fourth different thing in respect of these Degrees ; but these Degrees are to be *Numbred in one Light*.

3. Objection.

To assert , That one and the same Numerical Essence is all in One, and all in Three, seems absurd.

Answer.

The Divine Essence is *One* , and *Infinite*, and so is all in one Person , and all in Three ; Nor ought this be counted impossible, since the Essence of the Rational Soul is *All in All*, and *All in every part of Man*: And some Resemblance hereof we may observe in this, That a multitude of Men are still *One* in respect of *Species*, or *Human Nature*.

4. Objection.

A person is either Finite, or Infinite ; If Finite, then not God ; If Infinite , then there are three Infinites.

Answer.

There is but *One Infinite* , viz. The Divine
Essence ;

Essence ; That Infinity is not a personal property, but *Essential* ; so that a person as person, is neither Finite, nor Infinite, but the *Essence* is Infinite, and that being but One, there is but One Infinite ; Not three Infinite Gods, but three Persons is One Infinite *Essence*.

C H A P. III.

Of Creation in general ; of Angels ; of Man ; how Created in God's Image ; of the Soul of Man ; of Providence.

V E now proceed to consider the works of God, viz. Creation and Providence.

1. *Creation* is that work of God [*Jehovah Elohim*, the undivided Trinity] whereby according to his Free-will by his word only, he in (or rather together with) Time, produced the world, and the things therein from Not being, into Being: Or, that Divine Efficiency whereby the *World*, of *Nothing*, was in the beginning made very good.

That the World was Created, or made out of *nothing* appears, because there was not any thing from Eternity but *God* ; Therefore whatever is, must be either the Creator, or a Creature : But the Creatures were not made of the Substance of

God, for then they must be the same with God (or Gods) which is absurd ; Therefore they were made of nothing. For God being Omnipotent, needed not any pre-existent *matter*. 'Tis true, the greatest glory of the Works of Nature or Men is, if they can, when they have *matter*, give it a curious *Fashion* ; but this All-powerful Artift, first gave a Being to *matter*, then to that *matter* a *Form* , and to that *Form* , *Beauty* and *Perfection*. He spake, and it was done : He commanded , and it was Created , Psal. 33. 9. and 148. 5 So Hebr. 11. 3. *The things that we see were made, μὴ ἐκ φανερῶν, not of things that did appear* , that is , out of no apparent matter.

Yet we are to Note, That as Creation strictly and most properly taken , is the production of something immediately out of nothing, and so is to be understood, Gen. 1. 1. so secondarily (and still properly too) it is said of a mediate production out of a matter, when that *matter* is created out of nothing , and also is in it self altogether unapt for such a production ; as likewise, because the *Form* was immediately out of nothing , in which Sense the Word is used , Gen. 1. 21. there being no aptitude or disposition in the *Dust* or *Clay* of the Earth to Man's Body, which was so miraculously produced thence. And besides the *Form* or *Soul*, which constituted him a Man, was out of nothing. These different Modes of Creation are intimated in the Sacred Text by several words ; of the first it is said, *Be it*, or *Let it be* ; of the second, *Let it produce* , or *Let us make*.

II. The Work and Honour of *Creation* belongs to God alone, and not to Angels, or any other Creatures. *Thou art worthy, O Lord! to receive Glory, and Honour, and Power; For thou hast created all things, and by thy Will they are and have been created, Rev. 4. 11. For by him were all things created which are in Heaven, and which are in Earth, Coloss. 1. 26. By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth, Psal. 33. 6.*

An infinite Arm is required to produce things out of nothing; All Beings, by participation, must be from that which has its *Being of it self*, which is only God. He who is without any Beginning, gave a Beginning to Time, and to the World in Time. To begin that for which there was no *Pattern*; Nay, no *Matter*, whereto there was no *Inclination*, and wherein was no possibility of what it should be, is proper only to the Infinite power of an Infinite Creator, who having shewn himself able to fetch *all things out of nothing*, we ought not in the least to distrust him in *any thing*, but firmly acquiesce on his word in all our Distresses, Believing in *Hope*, even against *Hope* in Him who calleth those things that are not, as if they were, Rom. 4. 17.

III. There was no Accession of Perfection accru'd to God by creating the world; neither did he create it because he *needed it*, or could be better'd by it, (For he was from all Eternity com-

pleatly happy, and infinitely perfect in himself) but merely out of his own *free good Pleasure*, for the manifestation of his Power and Wisdom, and that his *Goodness* might be communicated to the Creatures, *Psal. 19. 1. Prov. 16. 4. Of Him, and through Him, and from Him are all things, Rom. 11. 36.*

IV. That the world is not *Eternal*, appears from *Natural Reason*; for as from the Scriptures, the years from the Creation may with a sufficient certainty be numbred; but there is no probable Preence or Account of any great Actions or Revolutions before that time, (for the *Dynasties* of the *Egyptians*, and boasts of the *Chinejes*, and Dreams of the *Pre-Adamites* are wholly vain and fabulous;) so if the World had no *Beginning*, then it must be *God*; and there would be actually several *Infinities*, and all its *Parts* would be *Eternal* and *Immutable*, (whereas we find the direct contrary); the Generations of Men too would be infinite, and consequently the *Grandson* as old as the *Grandfather*, with many other Absurdities.

But though by the Testimony of Nature we may know that the World was *not always*, yet 'tis chiefly by *Faith* (grounded on Divine Revelation) that we know it to have been *Created out of Nothing*, according to that forecited Text, *Through Faith we understand that the World was framed by the Word of God, so that things which are seen, were not made of things which do appear, Hebr. 11. 3.*

The

The Epicurean conceit, that so Beautiful and Regular a structure should be produced by a fortuitous Concourse of *Atoms*, is so gross, that as it was long since exploded by the most considerate Philosophers of the *Heathen*, so much less is it worthy the thoughts of a *Christian*.

V. This Creation was either of the Species (or kinds) with *all the* Individuals (or particulars) as, all the *Angels, Stars and Elements* were at once Created together respectively; Or, of the Species with *some Individuals* only, endued with an innate power of propagating others, as Man, Beasts, &c.

VI. The Method Almighty God was pleased to use in Creating the World, and all things therein in six days, is expressed in the beginning of *Genesis*.

How ought we to *deliberate* in all our Actions, who are so subject to Imperfection, since even *He* that is infinitely perfect, thought fit (not out of need, but of his own Free will) to take so many *days* in compleating his Works, which he could have finisht in an Instant!

Again, we ought to observe, that many of the Creatures were made before those others, which now are ordinarily their *Causes*; whereby we may learn, that the Lord is not bound to any Creature, or means. Thus the Sun was not Created before the 4th day, and yet *days* (which now are caused by the Rising of the Sun) were
C 4 before

before that : So *Trees* and *Plants* were Created the third day , but the *Sun, Moon, and Stars* (by whose Heat and Influences they are now nourished, and made to grow) were not Created till afterwards.

VII. But of all Creatures, *ANGELS* and *MEN* are chiefly to be considered ; because on them God bestowed his Image ; for although the *Universe* is (as it were) a *Looking-Glass*, or Representation of Gods power, Wisdom and Bounty ; yet in a special manner his *Image* is Attributed to them ; Because that Image or Similitude doth consist partly in *natural Gifts*, as the invisible and simple substance of Angels and Mens Soul ; and in their Life, Understanding , Will and Immortality , but especially in *Supernatural Endowments* , as their primitive blessedness in the uprightness of their Intellect and Will, or (as the Apostle expresses it , *Ephes. 4. 24.*) in *Righteousness and true Holiness*.

VIII. *ANGELS* are intelligent Creatures , void of Earthly Bodies , or Celestiall Spirits : whose Ministry God often uses for the Execution of his good pleasure.

That there are such Glorious Incorporeal substances may be gathered,

1. From *Reason* ; because otherwise the Scale or Gradation of Creatures would be imperfect ; for as there are many Bodies in the World without any kind of *Life* , as *Stones, &c.* Others only endued with a *Vegetative Life*, as *Plants* ; others both

both Vegetative and Sensitive, but wholly Mortal, as Beasts; others that have Bodies, and are both Vegetative, Sensitive and Intellectual, in part Mortal, and in part Immortal, as Men: It seems requisite to the compleating of the Universe, that there should be also some Creatures of an higher Class, without any such gross Bodies, that are wholly Spirituous, Intellectual, Immortal Beings; which yet are said to be of a simple or uncompounded substance, only comparatively to other Creatures, since God alone is such Essentially, and they were in their own Nature subject to Mutation, as the Fall of many of them Demonstrates.

2. From Scripture, Math. 22. 30. *In the Resurrection they neither Marry, nor are given in Marriage but are as the Angels of God in Heaven,* Ch. 24. 31. *He shall send his Angels with a great shout of a Trumpet,* Hebr. 1. 4. *Christ is made so much better than the Angels.* And Heb. 2. 16. *He in no sort took on him the Nature of Angels; with many other like places.*

IX. That Angels were Created, is no less evident, Gen. 2. 1. *Thus the Heavens and the Earth were finish'd, and all the Host of them,* Exod. 2. 11. *In six days the Lord made the Heaven and the Earth, the Sea, and all that in them is,* Psal. 104. 4. *Who maketh his Angels Spirits; his Ministers a flaming Fire,* Coloss. 1. 16. *For by him were all things Created that are in Heaven, and that are in Earth, Visible and Invisible: Whether they be Thrones or*

Dominions, or Principalities or Powers, all things were Created by him, and for him.

The Reason why *Moses* does not expressly mention the Creating of Angels, may be (as is conceived) because he only sets forth the particular Formation of things Visible; and therefore not only omits them, but Minerals and other things hidden in the Bowels of the Earth; neither are we certain on what day they were Created. Some think on the first day, for which they alledge *Job* 38. 7. *St. Augustine* was of the same Opinion as to the day, but thought they were included in those words, *Let there be Light*: Others Attribute their Creation to the sixth day after Man; Their Reason is, because the Order of Creation seems all along to have proceeded from Visibles to Invisibles, from the less to the more Noble, as Mans Soul was Created after his Body.—But the truth is, since God in his Word has not been pleased to Reveal it, to inquire thereof seems vain Curiosity; to affirm, Presumption.

X. The Offices of Angels declared in Scripture are Two-fold, in respect of God, and in respect of Men.

1. In respect of God—and that either,
 1. In praising and magnifying him, as Psalm. 148. 2. *Praise ye him all his Angels, praise ye him a'l his Host, Is* 63. 1. *The Seraphim cryed one to another, Holy, Holy, Holy, Lord of Hosts, the whole World is full of thy Clory.* So *Rev.* 4 8. *They ceased not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, which was,*

was, and which is, and which art to come. Hence that saying of *Theodoret*, τῶν Ἀγγέλων λειτουργία ἐστὶ ψαλμοδία The Liturgy (or Divine Service) of Angels is a constant Psalmody, or Singing of Hymns to God's Glory.

2. In Executing his Commands ; whence they have their Name [the word *Angelus* in Greek signifying a Messenger] — *praise the Lord ye his Angels that excel in strength , that do his Commandments in obeying his Word*, Ps. 103. 20. And from their readiness and swiftness therein , they are in Scripture visions represented with Wings , *Ezech.* 1. 6.

In respect of Men , — their Office is manifold — *Are they not all Ministering Spirits , sent forth to Minister for their sakes , who shall be Heirs of Salvation ? Heb.* 1. 14. Thus they are Assistant to good Men, not only in their Life by guarding and delivering them, *Pf.* 91. 11. 2 *King.* 6. 17. *Acts* 12. 8. By executing Gods Judgments on the Enemies of the Church, *Gen.* 19. 10. 2 *King.* 19. 35. By suggesting pious thoughts , and stirring them up to goodness , *Acts* 10. 14. and by helping and comforting them in their Afflictions and Distresses , *Gen.* 16. 7. *Acts* 27. 23. But also in their Death, being ready to stand by them in their last Agonies , and Convey their departing Souls to Bliss, *Luke* 16. 22. And lastly, in the end of the World they shall gather together the scattered dust of the Saints , that being reunited to their Souls , they may rise again to Life , *Matth.* 24. 31. And will separate the wicked from the righteous , casting the former into the Furnace of Fire , and introducing

ducing the latter into the Kingdom of Glory, *Matth. 13. 41.* That there together with them, they may to all Eternity joyntly sing Hallelujahs to *Jehovah* their Maker.

XI. Yet as God needeth not the Ministry of Angels, but for the greater Manifestation of his power, and the more to engage our Love and Gratitude, is graciously pleased to employ those glorious Creatures in our Service: *So neither are we obliged, nor is it lawful for us to ascribe any part of his glory unto them by any Religious Adoration (praying &c.) or Worshipping them.*

The Reasons.

1. Our Lord Christ saith, *thou shalt Worship the Lord thy God, and in him only shalt thou serve, Matth. 4. 10.* Where note, that the word *only* is not in the Old Testament Texts, *Dent. 6. 13. or Ek. 10. 20.* Whence those words are cited, but our Saviour puts it in, to shew the meaning to be, that God, *and none but Hee*, is the Object of Religious Worship and Service. ——— which word [Service] quite destroys that fained distinction of *Latria* and *Doulia* [Worship and Religious Service] of which some say, the former belongs indeed only to God, but the latter may be applied to the Creature: Whereas both here, and in several other places of Holy Writ, they are reciprocally used, and appropriated wholly to God. ——— No less vain is that other Distinction of *Superior* and absolute Worship, as due to God, and
Inferior

Inferior or Relative Worship, as applicable to Creatures : For if by *Inferior* and *Relative*, be meant Religious Worship, (and so it must be meant, or else it comes not up to the matter in question) there is no Foundation for any such distinction in the whole Book of God ; But on the contrary, we are there assured, that our God is a *jealous Lord*, and will not suffer his Glory to be given to another.

2. We are expressly fore-warn'd against this Invocation or Worship of *Angels* by *St. Paul*, *Coloss. 2. 18.* *Let no Man beguil you of your reward in a voluntary Humility and Worship of Angels, intruding into those things which he hath not seen, vainly puffed up in his fleshly mind ; and not holding the Head, from which all the Body by Joynts and Bands having Nourishment ministered, and knit together, increaseth with the increase of God — where the Apostle sets forth,* 1. The pretence of such VVorship, viz. a voluntary (or foolish affectation of) Humility ; For these Angel-VVorshippers blam'd those of Presumption, that would Address their Petitions streight to God, and use no under-means, besides Christ. 2ly. That they devised their VVill-VVorship of themselves, and had no good grounds for it ; but that notwithstanding their shew of Humility, it did indeed proceed from Pride, their fleshly minds willing to bring in something in Religion, more than God had Commanded. And 3ly. That the same was injurious to Christ, rob'd him of his Honour, and was in effect a denial of him, who is our only Intercessor and Advocate ;
and

and alone sufficient both to nourish and Encrease his whole Body the Church.

3. As Men ought not to give this VVorship, so good Angels are more sensible of their Maker's Honour, and their own Condition, than to receive it; For twice, when St. *John* was about to fall down before the Angel (who had revealed to him great Mysteries) to VVorship him, he was earnestly re-
proved——*see thou do it not.*——And the reason given; *for I am thy fellow Servant*, *Rev. 19. 10.* and *Ch. 22. 9.* The word is *συνδούλος*, thy fellow in *Doulin*, or equally with thee bound to VVorship God. It cannot be imagined, that the Be-
loved Disciple intended to VVorship this Angel as God; Therefore 'tis plain, the Angel did refuse and disclaim any kind of Religious Adoration whatsoever to himself, and directs where the same must be intirely paid——*Worship thou God*, as much as to say, he is the only Object of all Religious VVorship.

Objection.

Gen. 48. 16. Jacob Blessing Josephs two Sons, says,——*The Angel which hath Redeemed me from all Evil, Bless the Lads*—— Here the Holy Patriarch Invokes or Prays to an Angel, for a Blessing upon the Youths.

Answer.

VVhat Angel should this be, that could of himself Redeem *Jacob* from all Evil? The same that
is

is here said to be an Angel, is in the words immediately foregoing twice called God. — *The God before whom my Fathers did walk; the God which hath fed me all my Life long unto this day; the Angel which hath redeemed me from all Evil, Bless, &c.* Hence 'tis plain, that by Angel in this Text, is meant the Second Person of the Adorable Trinity, the Eternal Son of God, who *Mal. 3. 1.* is called the Angel of the Covenant; and *Isai. 63. 9.* The Angel of Gods Presence, and *Rev. 8. 3.* The Angel with the Golden Censer Offering up the Prayers of the Saints. And indeed he it was that often appeared to the Patriarchs in the Shape of Man, as a Prodromus or Fore-running of his Incarnation; For *Gen. 18. 13.* after the mention of an Angel's appearing, 'tis said of the same, The Lord said to *Abraham*, why doth *Sarah* laugh? And *Gen. 32. 28.* Thou hast prevailed with an Angel; which is thus explained, *Hosea 12. 4.* He prevailed with God. Tho still we deny not but Created Angels have sometimes appeared to Men, and even in visible assumed Shapes; but this we affirm, that they were never lawfully VVorshipped; we never read of any Created Angel that was pleased with, or desired to be VVorshipped, but the Devil. For

XII. Tho all Angels, as the rest of the Creation, were at first Created Good (and of such we have hitherto treated) yet some of them quickly forsook their Integrity: For being made, tho good, yet *Mutable*; they fell from that Blessed State; and as by the depravity of their own VVills, without any

64 *The Plain Christian's Guide :*

any Temptation, they are become Evil and Mischievous in the highest degree : So God in his just Judgment Banisht them Heaven : and they remain doom'd to a present and irrecoverable Misery, tho the full Accomplishment of their Punishment be reserved until the end of the World, *Jude* 6. *2 Pet.* 2. 4. *1. Cor.* 6. 3. *Matth.* 25. 41. These the Scripture calls *Evil Angels*, and *Angels of Darkness*, Malignant and *Unclean Spirits*, and in the Singular Number (as carrying on all one and the same Mischievous Design) *The Devil* (which signifies a *Slanderer*, because their Business is to Misrepresent God to Men, and good Men to God, and one Man to another) and *Satan* (that is, an *Adversary*, since they are Capital Enemies both to God and Man) and the *Old Serpent*, for their Subtle Temptations ; And the great *Dragon*, for their destroying of Souls.

XIII. As to the exact *Time*, or certain *Number*, or by what *Special Sin* these Angels fell, the Scripture is not express ; And therefore we are not to be too Inquisitive : Only tis certain they fell before Man, since through their Temptation he Transgressed ; And that there are many of them, *Luke* 8. 30. And that their Sin whatever it was, whether *Pride*, *Envy*, or *Hatred of Truth* (or rather a complication of all these and more, since it was an utter falling away from God, and that Holy State he had placed them in) was not without the Highest *Presumption*, since *Pride* is joyned to every Sin that is committed Maliciously, and with *Deliberation*.

XIV. If

XIV. If it be inquired, Why the Fall of these Angels is without hope of Restitution, whereas Man was put into a possibility of Recovery after his Fall?—It may be answer'd, (I conceive) That the Case was different in many respects: For,

1. The Angels sin'd without any Temptation, and that too maliciously, thereby committing the sin against the Holy Ghost, (*Matth. 12. 31: 1 John 5. 16.*) which is proved by their continual obstinate Rebellion and Hatred against God.

2dly, (Which indeed ought to have been mentioned in the first place) because their Restitution, if they should fall, was not comprehended in the Eternal Decree of God for that purpose.

And 3dly, Because they had therefore none appointed to make their *Atonement*, or be a *Mediator* and *Intercessor* for them, of which the Apostle takes Notice, *Hebr. 2. 16. Christ in no sort took on him the Nature of Angels.*

So if it be askt, Why the good Angels that continued in their glorious state after the others, have not nor can at any time fall? Our Answer must be, That it is not from their own Nature, (which was subject to Mutability as well as the rest) but from God's Mercy and Grace, confirming them in their well-being, that they might never fall by sin from their first blessed Estate, whence they are call'd the *Elest Angels*, *1 Tim. 5. 21.*

XV. The substance of these lapsed Angels remain'd, that is, they were still living, incorruptible, incorporeal, indivisible, intangible, and invisible, and they did still retain their natural knowledge, improv'd by a long Experience, whence they are call'd *Δαίμονες*. But such their knowledge being devoid of Charity, without any love to God or Man, but an obstinate restless malice against both, and a total despair of happiness, can afford them no comfort, but rather strikes them with perpetual horror — *What have we to do with thee, Jesus thou Son of God? Art thou come to torment us before our time? Mat. 8. 29. Thou believest there is one God, thou doest well: the Devils also believe, and tremble, Jam. 2. 19.*

XVI. There remains also in them great natural power and activity, whence the Devil is call'd *the strong Man armed, and the Prince of the Air, and a roaring Lyon, continually going about, seeking whom he may devour*: So that they can raise Tempests, remove huge Bodies out of their places, hurt the Creatures that should serve for our comfort, afflict Men with strange Diseases, and sometimes murder them, delude the Senses, work upon the Passions, and ferment our natural Humors (and above others, *Melancholy*) into Extravagance; and especially by suggesting and injecting (by various ways and means after an almost imperceptible manner) into our minds ill Thoughts, lewd Imaginations, and Temptations of all sorts.

XVII.

XVII. But in all these Things as they are *restrained*, and can do nothing without God's permission, as appears in the Case of *Job*, and that they could not so much as enter into the Herd of Swine without leave, *Mat. 8. 31.* so the same is never permitted, but either to try the Godly, or punish the Reprobate for Sin; and though to the last he affords no defence, yet to the former he hath given Armor of proof, even his most Holy Word, which being duly made use of, is able to *quench all the fiery darts of Satan.*

XVIII. Therefore from this Doctrin concerning evil Angels, we may learn,

1. To tremble at the Lord's severity towards them, *2 Pet. 2. 4.* and to be thankful for his Bounty and Mercies towards our selves.

2dly, To consider, That if God spared not those spiritual Creatures sinning against him, much less will he spare us rebelling against his Majesty, if we get not an Interest in the *Blessed Jesus*, who alone can make a Reconciliation for us.

3dly, To arm our selves with *the Shield of Faith*, and *the whole Armor of God*, wherewith we may be plentifully furnisht in his Word, since we have such powerful and active Enemies to combat with, *Ephes. 6. 11. 1 Pet. 5. 9.*

And lastly, To be comforted with this assurance, That though the Devil be powerful, and most malicious and vigilant against us, yet our Lord and Captain Christ hath broken his Head,
Gen.

68 *The Plain Christian's Guide :*

Gen. 3. 15. and (if we believe firmly in him, and obey his Commandments according to the Gospel) will certainly tread Satan under our Feet, *Rom. 16. 20.*

XIX. The next Creature in dignity to *ANGELS*, is *MAN*; and so far above all others, That whereas Earth and Water at God's Command brought forth the rest, for his Formation there was, as it were, a Council of the Blessed Trinity held, and greater deliberation used ——— *Let us make Man in our own Image*, *Gen. 1. 26.*

XX. Man is a Creature consisting of a Body, (which originally was formed of Earth, but since propagated by Generation or Traduction) and a reasonable immortal Soul created of nothing, and immediately infused by God ——— *The Body of the first Woman was formed of a Rib taken out of the side of the Man*, *Gen. 2. 22.* but her Soul immediately created and infused like his, and they both are comprehended under the Name of *Man*. *Thus God created Man in his own Image, in the Image of God he created him: male and female created he them*, *Gen. 1. 27.*

He was made the last of the Creatures, as being the most excellent of all the works of God in this inferior world, and that he might glorifie his Maker for all ths Creatures wherewith he saw the world furnisht for his sake: As also because the Lord would have him first provided for, before he brought him into the world, that so he might have
this

this world of which God had made him Prince, as it were his Palace richly accommodated with all Things convenient for him: ——— And if our most gracious God had such care of Man even before he was, how much more now he is?

XXI. The Soul of Man (though it be hard to be defin'd; for as the Eye that sees other Objects sees not it self; so the Soul, by which we understand other things can difficultly comprehend its own Essence, yet) we may not unfitly describe it to be ——— *A spiritual substance created by God, which being united to the human Body, makes them both one subsistence or person, and serves not only to animate (or enliven) the Body, and render its Organs apt for certain Functions and Actions, but also is the proper subject of all Vertues and Vices, Sciences and Arts, and has the rule of the Body, and ought to govern Man's whole life, and to excite him to the knowledge and worship of God his Creator, and therefore is endowed with five principal Faculties, Understanding, Will, Affections, Memory, and Conscience: Which spiritual substance, though most nearly united to the Body, is yet separable from it, which separation is called Death, because then immediately the Body perishes, but the Soul dies not, but remains immortal, and at the last day shall again be reunited to its peculiar Body.*

Hence the Soul is called the *Breath of God*, Gen. 2. 7. and *Mal. 2. 15.* because God made it not of any earthly matter (as he did the Body) nor of any of the Elements (as he did the other Creatures)

tures) but immediately out of nothing, whereby is signifi'd the difference between the Soul of Man, which was made a spiritual, divine, everlasting substance, and the Soul or life of Beasts which cometh of the same matter whereof their Bodies are made, and therefore dieth with them. Whereas the Soul of Man cometh by God's Creation from without (in which respect God is said to be *the Father of our spirits*, Hebr. 12. 9.) and doth not rise as the Souls of Beasts do, of the Temper of the Elements, but is created of God, free from composition, that it might be immortal, and free from the corruption, decay and death that all other Creatures are subject unto; and therefore as it had life in it self when it was join'd to the Body, so it retaineth life when it is separated from the Body, and liveth for ever.

XXII. That the Soul is altogether immortal, and neither *totally perishes* nor *sleeps* (as some suppose) *until the Resurrection*, is gather'd from sundry Texts of Scripture: As,

1. It is said, *That at Death the dust shall return to the earth as it was, and the spirit to God who gave it*, Eccles. 12. 7.

2dly, Our Saviour Christ, *Luke 23. 46.* and his first Martyr *Stephen*, *Acts 7. 59.* at their death *commended their souls unto God.*

3dly, The Thief's Soul, immediately after separation from the Body, is promised to be in *Paradise*, *Luke 23. 43.*

4thly, The Soul cannot be killed by them that kill

kill the Body : *Fear ye not them that kill the Body, but are not able to kill the Soul; but rather fear him who is able to destroy both Soul and Body in hell, Mat. 10. 28. God shall deliver my Soul from the power of the Grave, for he will receive me, Psal. 49. 15. I saw under the altar the souls of them that had been killed for the Word of God, &c. Rev. 6. 9.*

5thly, The horrors of Conscience, and natural Fears of punishment for Sin proves the same.

And lastly, If it were otherwise, the hopes and comforts of good men would be utterly dashed, or very much abated : *For if in this life only we have hope, we are of all men most miserable, 1 Cor. 15. 19.*

XXIII. That the Soul of Man is not propagated by *Traduction*, (or begotten by the Parents) but immediately created by God and infused into the Body, is generally granted for these Reasons :

1. Because 'tis evident from *Gen. 2. 5. & 7.* That God created the first Man's Soul of Nothing; but it cannot be proved, That God endu'd any Thing which he created *immediately* out of Nothing with power to propagate it self; but rather the contrary appears, if we make a particular Induction from all the Creatures. Nothing is generated of *matter*, but what in the beginning was created of *matter*; but the Soul of Man in the beginning was not created of *matter*, therefore it cannot generate other Souls.

2. God

2. God in a peculiar manner is called, *The God of the Spirits of all flesh*, Numb. 16. 22. And said to have *made the Breath* (that is, the Soul) of man, *Isa. 57. 16.* And more expresly, *Job. 33. 4.* *The Spirit of God hath made me, and the Breath of the Almighty hath given me life.* And *Zech. 12. 1.* *The Lord stretcheth out the Heavens, and layeth the foundation of the Earth, and formeth the Spirit of Man within him* ——— Where this forming of the Spirit of Man seems plainly reckoned amongst the works of Creation, though daily performed, and therefore *Hebr. 12. 9.* God, under the Title of *the Father of Spirits*, or *Souls*, is put in contradiction to the Fathers of our Bodies ——— Moreover, we have had the Fathers of our Bodies who corrected us, and we gave them Reverence, should we not much rather be in subjection unto the Father of our Spirits that we might live?

3. Christ had truly an Human Soul, but the same was not by Traduction; for he was conceived not by the help of Man, but by the operation of the Holy Ghost, of the Blessed Virgins Blood, therefore our Souls are not by Traduction.

4. Such is Man's Generation as his Dissolution; but Man's Dissolution is, *That his Body returns to Dust, and his Spirit to God that gave it*, *Eccl. 12. 9.* Wherefore since in his Dissolution his Spirit returns immediately to God, doubtless it was immediately formed by him.

5. Because the Soul is Indivisible, therefore cannot be generated or die, but must be immediately created of nothing.

6. The

6. The Soul cannot be produced out of any pre-existent matter, either Corporeal, because it is not a Body; nor Incorporeal, because Spirits and Incorporeal Substances admit no Change or Transmutation.

7. If the Soul be by Traduction, it must be generated of a Soul, or of a Body, or of both together; but it is not generated of a Soul, because of that which is incorruptible nothing can be generated; nor of a Body, because it is not Corporeal; nor of a Soul and a Body together, because so it should be partly Corporeal, and partly Incorporeal; seeing then it is produced of nothing, it must be immediately from God alone, whose sole Prerogative it is to make things of nothing.

Objection.

How can this consist with those Physical Maxims, Like begets its Like, and Man begets Man? And besides, at this rate it seems to follow, That Man is not endued with so much power as Beasts, who wholly propagate their own Species.

Answer.

It may, notwithstanding God's Creation and Infusion of the Soul, be truly said, That Man begets; that is, is the efficient Cause of Man, tho' not according to all his parts, both because a person begets a person, as also for that by the Parents the Body begot is as it were the Subject of the Soul, to which being united, the whole Man is brought into this World by means of Generation: For as he is said to kill a Man that kills only his Body, so Man is said to beget Man, tho'

E

he

he begets not the Soul. Nor yet is Man in this respect Ignobler than other living Creatures, but rather for this very Cause more excellent, in that, God's immediate Operation concurs with Nature's work in his Generation.

2d Objection.

If God in every one creates the Soul, then, as often as any one is born of Fornication, Adultery or Incest, God seems to co-operate therewith, and so must be the Author, or Approver of Sin, which is Blasphemy.

Answer.

We must distinguish between an Action, as meerly an Action, and the sin or unlawfulness of that Action. God does not co-operate with the Sin, but only brings Good out of Evil: For as the Earth cherishes Seed sown, tho' stolen by the Sower, yet is not therefore any way concern'd in the Theft; so God animates the *Embryo* in the Womb, whether lawfully or unlawfully begot, tho' he approve not the wicked Copulation, but will severely punish it. [This is St. *Augustine's* Comparison and Answer to this Objection, in his 28 *Epist. ad Hieron.*]

Man being thus created, and placed in Paradise, [or a Garden of delight, as the word signifies] was vested with wonderful Happiness, both *Internal* and *External*.

Inwardly. First, By that Image of God, or Divine state of Soul, and Integrity of Nature wherein he was created, that is, in Holiness and Righteousness, a clearness of Understanding, Liberty and Rectitude of Will, Moderation and Sanctity of

Or a Compendium of Divinity. 75

of Affections, all which shined in him without blemish. 2dly, In the Fruition of the favourable blissful presence of his Creator, and a joyful serving of him with full content in himself.

Outwardly. First, In enjoying so comely, perfect, and admirable a Body, in which there was no infirmity, pain or shame, tho' naked, *Gen. 2. 25.* And which too, tho' not simply, yet in some sense might be said to be Immortal: For tho', as it was composed of the Elements, 'twas subject to be resolved into its Principles, yet, by Divine Covenant, it had a possibility not to die.

Secondly, In his Dominion over all the Creatures, who freely submitted to him, and to whom, as their Lord, he gave their original Names, and that too (which shews his great understanding in natural things) according to the nature of each, *Gen. 2. 19.*

XXV. All these Priviledges were not bestow'd on Man, That he should live as he list, but that he might serve the Lord his Maker, who therefore gave him a Law (written in his heart, being the substance of what we call the Moral Law) obliging him for ever to all Holiness and Righteousness. And for a further manifestation of his own Sovereignty and Trial of Man's Obedience, gave him likewise a special Command, viz. *That he should not eat of the Tree of Knowledge of Good and Evil*, *Gen. 2. 17.* (Which was so called from the Event; for by tasting thereof, Man, by woful Experience, came to know how great the Happiness and Good was which he had lost, and how great

Evil and Misery he had brought upon himself.)

As God was Man's Creator, and in that respect his absolute Sovereign, Man must needs owe him an intire Obedience, especially since he required no more than what he had enabled him to perform; and therefore to make trial of his Loyalty and Humility, God might most justly enjoin him to abstain from some Act in itself indifferent, for no other Reason apparent, but because he was so commanded. This general Law and special Commandment was reinforc'd with all the usual attendants of all just Laws, *viz.* a Sovereign Right in the Legislator, a sufficient Promulgation, a full Ability in the Subject to perform them, Reward promised to Obedience, and Punishment threatned in case of Failure, If he transgressed, *he should surely dye, Gen. 2. 17.* But if he obey'd, he and his Posterity should continue in that good estate; of which the Tree of Life seems to have been intended either for a means by its innate quality to preserve Man's Life, as some gather from *Gen. 3. 22.* or at least a Sign or Seal (whence many Divines call both it and the Tree of Knowledge *Sacramental*) of the good pleasure of God to continue Man persisting in Obedience, in full vigor here, till he should think fit to translate him (like *Enoch*) to Heaven.

So much touching the Creation of the world.

XXVI. The other work of God to be consider'd, is the sustaining and Government thereof, which is cal-

called his *actual Providence*; For God is not like an Architect, that is the cause only of the making, but cannot maintain his Building against all Accidents: But he is such a cause of Being to all Creatures, as the *Sun is of Light* to the Day, so that without his continual operation, all would return to Nothing or Confusion, *Psal. 104. 29.*

God's Providence therefore is, *That by which he both sustains, preserves, and also freely, according to his infinite Wisdom, Goodness, Power, Justice and Mercy, rules and governs all his Creatures.*

That such an actual Providence does preside over the world, appears

First, By *Reason*, from that agreement of Elements and Things which are most contrary, and would consume each other, if not thereby hindred, from the means of our daily preservation and nourishment; For Meat, Drink and Cloathing, being void of heat and life, could not preserve the life of man, and continue heat in him, unless there were a special Providence of God to give vertue to them, without which, Wheat would no more nourish us than Sand. From the Order, Harmony, and Connexion we see every where in the world; the Rewards promised, Punishments threatened, and both accomplished; the various distribution of the endowments of Body and Mind; the preservation and translation of Empires, strange Discoveries of secret Crimes, signal Judgments on the wicked, and wonderful protection or supports of good Men, and many other daily Occurrences are illustrious Arguments hereof.

And indeed to deny this Providence, is to deny God himself ; For he could not be God, if he did not order things to their respective Ends ; and if he were not good and prudent, both which Attributes are no less display'd in the ordering, than in the creating of the World.

Secondly, The same appears by various *express Texts* of Scripture, as *Matth. 5. 17. My Father worketh hitherto, and I also work*, meaning in the continuance and conservation of the Creatures : *For in him we live and move, and have our being, Acts 17. 28.* and *Hebr. 1. 3.* 'tis said of our Lord Christ, *That he upholds all things by the word of his power.* The whole 104th Psalm is a particular Declaration of this Divine Providence ; and we are taught the same extends to the minutest Actions, and even those that seem the most casual : *Are not two Sparrows sold for a farthing ? Yet one of them shall not fall to the ground without your Father, for even the hairs of your head are numbered, Mat. 10. 29. The Lot is cast into the lap : but the whole disposing thereof is from the Lord, Prov. 16. 33.*

Thus there really is no such thing in the world as *Chance* or *Fortune*, in respect of God, but in respect of Man that knoweth not future things, or is ignorant of the Causes of somewhat present, many things appear to be Casual, and so in compliance with their Notions, the Scripture useth those terms, to express the suddenness and unexpectedness of a thing, as when it saith, *Time and Chance happen to all, Eccl. 9. 11. And, By chance there came down a certain Priest that way, Luke 10. 31.*

XXVII. By God's Providence both *Good* and *Evil* are governed, viz. *good* things by an efficacious action, or effectual working, *evil* by an actual permission; as likewise by restraining the same within certain bounds, and directing it to some good Issue.

Yet still God's Providence remains pure, just and undefiled, even in those Actions that are disorder'd and sinful: For,

First, 'Tis one thing to be the *Cause* of an Action, merely as 'tis an Action, and another thing to be the Cause of the Evil, or adhering vitiosity of that Action; as he that rides a lame Horse causeth him to stir, but is not the cause of his halting.

Secondly, He who quenches a Fire that it rage no further, is far from being the cause of the Fire.

Thirdly, As it is a commendable skill to prepare a Composition with a mixture of Poyson in it, which yet shall not be poysonous, but highly medicinal; so the power and wisdom of God is the more display'd in his guiding and managing the poyson of sin, so as to turn it in the end to his own glory, and the good of his Church.

Therefore altho the Scripture ascribes many times the same action, or work to God, to the Devil, and to wicked men, as *Gen. 45. 8. Job 1. 21. 1 Kings 22. 22.* And particularly both *Judas*, the *Jews*, and *Pilate*, are said to have given *Christ* to death; and the same expression is used both of God the Father, and our Lord Christ him-

self, *Acts* 2. 23. and 4. 28. *Rom.* 8. 32. yet the causing of Sin cannot in any wise be imputed to God, since the manner and purposes are different and contrary :

For the Actions of the wicked are discernable from the work of God therein.

1. In the *ground* from whence they arise ; as *Joseph's* Brethren of envy sent him into *Egypt*, but God in love and mercy ; *Shimei* cursed *David* out of malice, God permitted it in justice to mortifie *David* for his Adultery and Murder. The Devil from hate to Mankind was a lying Spirit in the mouths of all *Ahab's* Prophets, God permitted it as a punishment for his Idolatry ; *Pilate* of Ambition and Fear ; the *Jews* of Malice, Envy, and Ignorance ; and *Judas* out of Covetousness, but God of love gave Christ to death ; and therefore the Action as it was from God, was most holy, righteous, and merciful.

Secondly, In the *Scope* or *End* to which they tend :

Thus *Joseph's* Brethren sent him away, to the end he should not come to the Honour foretold by his Dream, but God sent him to provide for his Church, and fulfil what was so foretold.

Shimei cursed, to drive *David* to despair, but God directed it for exercising *David's* patience.

The Devil lyed in the false Prophets to seduce *Ahab*, God permitted it justly as a punishment for his Idolatry.

So in our Lord's Crucifixion, the end of *Pilate* was

Or a Compendium of Divinity. 81

was to humor the People, and keep himself in *Cæsar's* Favor.

Of *Judas* to get Money, and of the *Jews* to gratify their Malice, but God's design was to redeem Mankind.

XXVIII. God's Providence is either *Ordinary*, or *Extraordinary*.

The *Ordinary* or usual Providence is, when God proceeds in that Order as in the beginning he did endue things withal, as for the Sun to run his Diurnal and Annual Circuit; Fire to burn and consume, &c.

And thus every thing, according to its innate property, acts or suffers upon or by another, and Effects like so many Links of a Chain depend upon their Causes; which common vertue and subordination of things is that which we call NATURE.

The *Extraordinary* is, when God by his Sovereign Prerogative, contradicts or suspends those settled Laws of Nature, as to make the Sun stand still; the fiery Furnace not to burn the three Children cast into it, &c. All which (by a Metonymie of the effect) are called MIRACLES.

XXIX. From this Doctrine of Providence we ought to learn,

First, To acknowledge and adore the Power, Wisdom, and Goodness of God, as in the Creation, so in the Continuation, Preservation, and Government of all things; and to dread to offend his Majesty, who every moment can arm all the Creatures against us.

Secondly, To love and repose our Trust in him as our Father that continually is taking care for us, to acquiesce under his protection, since all the dangers we can apprehend, and the malice of Satan and all his Instruments are subject to his overruling restraint and good pleasure ; and therefore to banish all slavish Fear from our hearts, as knowing nothing can come to pass without the Providence of God.

Thirdly, As this Consideration should in prosperity, and when things succeed according to our desires, advance our Gratitude to God , to give him the praise and glory thereof, and not *sacrifice to our own nets*, (Hab. i. 16.) or regard only the next Instruments, without looking up to him by whose special Providence we enjoy those mercies ; so in Adversity, and when things answer not our Expectation, it ought to teach us Patience and Humility under the hand of the Lord in all afflictions, saying, *It is the Lord, let him do what he pleaseth*, 1 Sam. 3. 18.

Fourthly, Not to neglect any means which God hath ordained, if we can procure them, (for that is to tempt God) nor yet to depend solely on them, without having an Eye to him who can presently render them ineffectual ; much less should we presume to venture on any means that are unlawful or sinful, since we are sure not to obtain any blessing in such Courses.

And lastly, If means be wanting, yet still we ought to confide in him who can work as well without means as with them.

CHAP. IV.

Of the Covenant of Works. The Fall of our first Parents, with the Miseries thence contracted on themselves and their Posterity. Of Sin, Original and Actual. Of the sin against the Holy Ghost.

I. **M**AN is to be consider'd here on earth as in a Threefold State, viz. of *Innocence*, of *Misery*, and of *Grace*; And afterwards in a Fourth, to wit, that of Everlasting Glory or Perdition.

Of the State of *Innocency* we have partly spoken in the foregoing Chapter, shewing how perfectly he was made and richly endowed both in Soul and Body, and how God prescribed him a Law, and enabled him with Power to perform the same; and so left him in the hand of his own Counsel either to stand or fall; which Government of man is called the *Covenant of Works*, because grounded on condition of perfect Obedience by that strength wherewith God had endued him at his first Creation.— *Do this* [that is, keep all my Commandments in thought word and deed] *and thou shalt live*; [that is, enjoy the reward of Blessedness and Everlasting life.] *But if thou doest it not, thou shalt dye the death*; [that is, incur the Curse of God, many Miseries both of Soul and Body with Temporal death in this World, and (where this

Curse

Curse is not taken away) Everlasting death (that is, endless torment of both Soul and Body) in the World to come.]

II. Man tho he was made good, yet being Mutable (for as God gave him a possibility of standing if he would, so he left his Will free, that if he would he might fall,) did not continue in such his Integrity, but presently broke that Covenant of Works, willfully (through Satans Temptation) transgressing that Holy Law which was given him, and becoming Guilty of many sins at once by eating of that Fruit which alone in the whole Garden was forbidden him ; thereby plunging himself and all his Posterity into a State of sin and wretchedness, which is called *the fall of man*. *Ey the disobedience of one, sin reigned unto death, and death went over all, Rom. 5. 12.*

God (to whom all things are present) knew well, that man would transgress ; yet he was not therefore to forbear giving him a most just and easy Precept whereby to shew his own Sovereignty over him ; nor yet bound to uphold him to whom he had given sufficient Power to persist in Innocence if he would ; And therefore when Mans Will at Satans suggestion began to encline to evil ; God did suffer him to fall, as knowing how to manage the same for the Manifestation of his own Mercy, Justice and Glory.

III. The manner of the Temptation is set forth in *Cereſis* the third, viz. That the Devil, being himself

himself fallen from his first happy and glorious State, out of an Envious and Murtherous mind, that he might bring Man into as wretched a condition as himself, making use of the Serpent (the subtlest beast in the Field that is, as the word used signifies in the Original, the most nimble and fly to turn and wind it self any way, and so the fittest to creep into the Garden unseen) did in it accost Eve (the weaker vessel) in the absence of her Husband with a crafty Question design'd to make her doubt whether the Word of God were true or not; And finding her to answer not directly as God had spoken, but first by a kind of repining addition, that they were bound not to touch the Fruit of that Tree, whereas God only commanded not to eat thereof, And *2dly*. By a term of doubting — lest ye dye; whereas God had said, ye shall surely dye; he proceeds to assure her, that they should not dye, but have their Eyes open'd, and receive Knowledge, and be as Gods, Insinuating that God out of Jealousy of his own Superiority or Envy to Man, had laid that Prohibition lest they should know as much as He; which blasphemous Lye the Woman crediting did eat of the fatal Fruit, and gave thereof to her Husband, who by her allurements did the like.

IV. This Eating of the *Forbidden Fruit* was no little offence (as to some it may seem) but an horrible Transgression, no less than a breach of the *whole Law of God*; Or total Apostasie whereby they withdrew themselves from his obedience, and

and with a most outrageous Rebellion rejected and trampled on his Sovereignty : For,

1. As the heinousness of a Crime is not to be measured by the thing done, but by the dignity of the person against whom it is committed, which here was their Almighty and most Indulgent Creator, so by how much the Command was the more easie to be kept, (as to abstain from one only Fruit in so great a variety and plenty) by so much was their sin the more grievous in breaking it.

2. Tho God did specially try their Obedience in that Fruit, yet there were a multitude of other most vile sins which hereby they became guilty of, as Infidelity and Contempt of God, in hearkning to, and believing the Devil, rather than his Word; prodigious Ingratitude, Curiosity and Ambition, in affecting greater Knowledge than he thought fit to invest them with. Here was also Lying, in misreporting God's Command. Presumption, Intemperance and Theft, in laying hand on that which was another's, without the Owner's consent. Reproachful Blasphemy, by consenting to the Sayings of the Devil, in which he charged God with lying and envying their Happiness. Murder, since by this Fact they precipitated themselves and all their Posterity into Condemnation and Death both of Body and Soul. Lust, by a wandering desire of the Eyes, and inordinate appetite of the Taste after that only Fruit which God had restrain'd them from. An assenting to a false Witness, and receiving an unjust Accusation against God himself. Lastly, Evil Concupiscence,

or coveting that to which they had no Right, not being satisfied with all the other delicacies of the Garden.

V. The Effects or Consequents of this Transgression were,

1. A defacing of God's Image in all the Noble Faculties of their Souls, and a depravation of the powers of their Bodies.

2. A stream of actual sins in the whole course of their life following, which presently appear'd in *Adam's* flying from God, and affirming falsely, *That it was his Nakedness made him flee*; and in, both his, and *Eve's* excusing their sin, and laying of it, he, upon the *Woman*; and she, upon the *Serpent*.

Thirdly, They became subject to a threefold death, *viz. of the Soul* by sin, whereby it being deprived of the presence of the Holy Spirit, (which is the Soul's Soul) it became dead to God and Goodness, and alive only to Sin and Satan; to *Natural Death*, which is the separation of the Soul from the Body, and to a separation of both Soul and Body from God, which is *Death Eternal*.

Fourthly, *Adam* in this matter is to be considered not as a private, but publick person, (the Parent, Head and Root of all Mankind:). So that what he received and lost, concerned not only himself, but all his Posterity; and therefore by this primitive sin, all human kind was vitiated, so that as the Person then infected the Nature, so ever since the Nature (of all that come into the world by ordinary Generation) infects the Person, and that most justly too. For, As

As *Adam's* Felicity should have been ours if he had persevered therein, so was his voluntary self-contracted Transgression and Misery ours too, who are his Descendents. And as in the second Covenant (whereof we shall speak by and by) the Righteousness of the second *Adam*, viz. *Christ Jesus the Mediator*, is reckoned to all those that are begotten of him by spiritual Regeneration, to wit, those that sincerely believe in his Name. So in the first Covenant the sin of the first *Adam* (who herein sustained the part of a common person) is reckoned to all the Posterity that descend from him by carnal Generation, as being in his Loins when he fell, and so by the Law of Propagation sinned in him; as in Attainders for Treason the Criminal not only suffers, but his Blood is corrupted, and all his Off-spring for ever lose the benefit of his Honours and Estate, and become mixt in equal condition with the Rabble, unless the King in Favor restore them, as God in his mercy hath done us. Or rather, as a Man that becomes a Slave, his Progeny, to the hundredth Generation, shall continue in a state of Villainage and Slavery, unless they be manumitted. So the natural man, how free soever he may think himself, is no other than a Bondslave to Sin and Satan, and in that wretched state he and all his Issue shall for ever remain, *unless the Son do make him free*, John 8. 33. Rom. 6. 17, 2 Pet. 2. 19.

VI. This privation of original Righteousness, and native Corruption derived into the whole Man,

Or a Compendium of Divinity. 89

Man, and to all the Race of Mankind, naturally descending from *Adam*, is called ORIGINAL SIN: (The proximate cause of which, is the guilt of the aforesaid first Sin, in respect whereof 'tis a most just punishment from God, viz. a part of that death threatned to man.)

And in Scripture, by way of Eminence, 'tis termed *Sin*, and the *Body of Sin*, or *Old Man*, Rom. 6. 6. *Concupiscence*, Rom. 7. 7. *Sin inhabiting*, ver. 17. and the *Law of our Members*, ver. 23.

VII. Original Sin standeth not in the following [or imitating] of *Adam*, (as the *Pelagians* do vainly talk) but it is the Fault and Corruption of the Nature of every Man that naturally is ingendred of the Off-spring of *Adam*, whereby Man is very far gone from original Righteousness, and is of his own Nature inclined to Evil, so that the Flesh lusteth always contrary to the Spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation; and this Infection of Nature doth remain, yea, in them that are regenerated, whereby the *Lusts of the Flesh*, called in Greek *φρονημα σαρκος*, which some do expound the *Wisdom*, some the *Sensuality*, some the *Affection*, some the *Desire of the Flesh*, is not subject to the Law of God. And also there is no *Condemnation* for them that believe and are baptized, yet the Apostle [Rom. 6. 6. and 7. 5.] doth confess, that *Concupiscence* and *Lust* hath, of itself, the Nature of Sin. [9th. Article of the Church of England.]

VIII. The condition of Man after the Fall of *Adam* is such, that he cannot turn and prepare himself by his own Natural strength and good Works to Faith and calling upon God ; wherefore we have no power to do good Works pleasant and acceptable to God, without the Grace of God by *Christ* preventing us, that we may have a good Will, and working with us when we have that good Will. [*Ibid.* Art. 10.]

For Man by such his Fall hath wholly lost all Ability of Will to any Spiritual good accompanying Salvation ; So as a Natural Man being altogether averse from that good, and dead in Sin, is not able by his own strength to convert himself, or to prepare himself thereunto. But when God converts a sinner and translates him into the State of Grace, He freeth him from this his Natural Bondage under Sin, and by his Grace alone, enables him freely to Will and to do that which is Spiritually good ; yet so, as that by reason of his remaining corruption he doth not perfectly nor only Will that which is good, but doth that also which is evil ; for tis in the State of Glory that his Will is made perfectly and immediately free to Good alone.

Object. 1.

God Commands Men that they turn or convert themselves unto him and believe, As *Zach.* 1. 3. *Mark* 1. 15. and many other places ; Therefore they can do this, otherwise it were commanded in vain: And besides it were Tyrannical to punish any one, because he hath not done that, which he was so far from being able to do, that he could not so much as Will it. *An.*

Answer.

To argue from the Command to the Power in this Case will not hold, because Man had Originally a Power, but by his own default lost and forfeited it; therefore there is no Tyranny in punishing him, nor are those precepts in vain, for though of our selves (now) we cannot perform them, yet we can do it when first excited thereto by the divine Grace, so that being acted, we act, God gives what he Commands and helps what he hath given; without Him we cannot make our selves good Men, and without our selves He is not wont to do it. Besides, these Commands repeated since the Fall are of great use, that Man finding the Impossibility he has plunged himself into, of answering them, may fly to Christ (in whom the faithful can do all things) and so they become efficacious means, which (together with his Grace) God uses, for converting of Souls, that what was impossible to corrupt Nature, may by Grace become feasible and easy.

Object. 2.

God punishes not one and the same Sin twice; but he punished the Sin of Adam in him, therefore not in us.

Answer.

The Sin of Adam was not one Numerically but Specifically, and of the whole Species; for as He, so we in Him sinned, and therefore are in our selves justly punished.

Object. 3.

How does this Doctrine of Original Sin consist with

with that Text, *Ezech. 18. 20.* The Son shall not bear the Iniquity of his Father.

Answer.

The Son shall not bear (or Answer for) the Personal Transgressions of his Father, but the Sin of the first Man was common to the whole Nature; so that when any is punished for *Adams Sin*, he also suffers for his own.

Object. 4.

Concupiscence or proneness to Evil, is distinguish't from Sin, as the Cause from the effect, James 1. 15. therefore seems not to have in it self the Nature of Sin.

Answer.

Concupiscence is there distinguish't from Actual Sin, or the outward Fact perpetrated, but still it has of it self the Nature of Sin, because it yelds not Obedience to the Divine Law, but directly violates that Command, *Thou shalt not Covet*, *Exod. 20. 17.* And therefore is expressly called Sin in several places of Holy Scripture, As *Rom. 7. 7.* and *19. Math. 5. 28.* and *1 John 2. 16.*

IX. Hence it follows, that Works done before the Grace of Christ and the Inspiration of His Spirit, are not pleasing to God, forasmuch as they spring not of Faith in Jesus Christ. Neither do they make Men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity; yea rather for that they are not done as God hath willed and commanded them to be done, we doubt

doubt not but they have the Nature of Sin, [Art. 13. of the Ch. of Engl.]

For such Works done by meer Natural (that is, unregenerate) Men, although for the matter of them, they may be what God Commands, and of good use both to themselves and others, yet because they proceed not from an heart purified by Faith, nor are done in a right manner, according to the Word, nor to a right End, viz. the Glory of God, they are therefore defective, and so sinful, and cannot please God, or make a Man meet to receive Grace from him; and yet Mens neglect of such Works is much more sinful and displeasing to God, without whose special Grace no excellent thing can be performed, and therefore whatsoever good the *Gentiles* did, being mixed with much Vain-glory, &c. their most celebrated Vertues were in God's sight but *Splendida Peccata*, Glittering Enormities.

Objection 1.

God has rewarded some Works of Infidels, as for Example the Egyptian Midwives, Exod. 1. 21. whence such Works seem to be well pleasing to him.

Answer.

From every kind of Temporal Reward that God does bestow, we cannot justly conclude that such or such a Work does in it self perfectly please him, so as to deserve or make him that does it meet for spiritual Grace.

Objection 2.

The Gentiles do by nature the things contained in

in the Law, Rom. 2. 14. But so to do, is well-pleasing to God.

Answer.

The Gentiles do by nature things contained in the Law, in certain outward Duties, but not in respect of all requisite Circumstances, because not of Faith, and to the Glory of the true God.

Objection 3.

Cornelius was a Gentile, and yet before his Conversion, his Alms-deeds are recommended, Acts 10. 1. whence it seems, that his good Works did dispose him to Grace, or merit the same of Congruity.

Answer.

*Cornelius is said, ver. 2. to be a godly or devout Man, and one that prayed to God always, so that he cannot be counted an Infidel, but must be supposed before his Baptism to be converted to the knowledge of the true God, and not altogether void of Faith in the *Messias* to come, otherwise his Prayers nor Alms could not have been accepted: For without Faith it is impossible to please God, Hebr. 11. 6. So that he was already regenerate, though not fully instructed in the Doctrin of Christ, as not knowing that he was yet come in the Flesh, for which reason *Peter* was sent to teach him more fully.*

X. From this original depravation of our Nature as from an invenom'd Fountain, and Satan's Temptations, there do daily flow the poysonous streams of *ACTUAL SIN*, which is the violation of God's holy Law, by evil thoughts, desires, words, or deeds.

There

There are four Degrees observable, by which men do ordinarily proceed in the committing of Actual Sin:

1. Temptation to sin, 2 *Sam.* 11. 2. *Jam.* 1. 14. which then only is sin in us, when either it ariseth from our own corrupt Imaginations, or from outward occasions, to which we have carelessly, rashly, or presumptuously exposed our selves.

2. Concupiscence, which brings Sin to Conception, *Jam.* 1. 15. by entertaining the Sin whereunto we are tempted, and suffering it to have abode in our mind or thoughts, thereby withdrawing the heart from God and his Commandments, and consulting, as it were, whether that Sin (which at the first Overture we ought to hate and abominate) may be done, or not, and so taking a liking to it.

3. Consent, which brings Sin to the Birth.

4. Repetition, by continuance in Sin, whereby the heart is hardned, (*Hebr.* 3. 13.) and Sin comes to a perfection or ripeness, getting such strength, that it ruleth as a Master doth his Slave; and this is call'd *the Reign or Dominion of Sin*, in which estate whoever continueth, must look for eternal death.

XI. No Sin of its own Nature is venial, or so small as not to merit damnation, *Gal.* 3. 10. and *Jam.* 2. 10. because it is always an offence against an Infinite Majesty and Purity; yet in respect of the Event, viz. through Christ's Merits, and God's Favour in him, all Sins are venial or pardonable, except

except final Infidelity, and the Sin against the Holy Ghost.

Not as though even those were greater than Grace and Christ's Merit, but because they resist and despise both.

The Sin against the *Holy Ghost*, called also in Holy Scripture, *the Sin unto Death*, (by way of Eminence) is such as precipitates those that commit it, without any hopes of Remission, into eternal Damnation.

To determine the certain and particular *species* of this dreadful Sin, is somewhat difficult, and therefore our safest way will be to consult all the several Texts of Scripture where it is, or may seem to be mentioned, that we may discover both what it is, and what it is not.

1. We read, 1 *John* 5: 16. the Apostle instructing us about praying one for another, saith, *If any man see his Brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.* There is a sin unto death, I do not say that he shall pray for it; *All unrighteousness is sin, and there is a sin not unto death.* Here this Sin unto death is distinguished from unrighteousness, which is, the *Transgression* of the whole Law; whence I gather, That this Sin against the Holy Ghost is not any *Transgression* of the Moral Law, either universal or particular; whether committed either of Ignorance, or Infirmary, or Malice.

2. We may call to mind that place, *Matth.* 12. 31. *All manner of Sin and Blasphemy shall be for-*

forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. And that of Paul, who, 1 Tim. 1. 13. confesses that he had been a blasphemous Persecutor of Christ, but yet had obtained mercy, because he did it ignorantly through Unbelief. From whence I collect, That Blasphemy against, and Persecution of Christ and his Gospel, which proceeds of Ignorance, is not this unpardonable Sin.

3. Observe we the Sin of Peter, who, against his Conscience, denied his dear Lord Christ, and that too with Cursing, Mat. 26. 74. but out of dread of the present danger, his Judgment not agreeing with his Tongue, and his Faith (for which our Lord had pray'd that it might not fail, Luk. 12. 32.) not wholly extinct, but working still within; for else he had joyn'd with the Persecutors, whereas on the contrary he got him out of doors, and wept bitterly. Whence I also infer, That the denial of Christ that arises from Infirmary, and not out of Resolution intirely to reject him, which is not the Sin against the Holy Ghost, tho' very near approaching thereunto.

4. Having thus considered what this Sin is not, for our understanding affirmatively what it is, we must return to that before-cited Text, Mat. 12. 31. where our Lord lays Blasphemy against the Holy Ghost to the charge of the Pharisees, who not on-

ly contemn'd him and his Gospel, but slander'd him by saying, *That he cast out Devils by Beelzebub the Prince of Devils*, and had an unclean Spirit, when yet out of the Prophets, and by his Doctrin and Miracles, they could not but know that he was the Christ, and that such his Works were perform'd by the power of the Holy Ghost. Whence I gather, that the matter or generical difference of the Sin against the Holy Ghost, is to deny Christ and his Gospel when known, and against a Man's own Knowledge and Conscience to ascribe that work to Satan, which is proper to the Holy Spirit.

This is ~~one~~ manner, or (as it were) Species of this horrid Sin, viz. of the *Pharisees*, and in like manner of all those, who tho' convinced of the Truth of the Gospel, do yet refuse to submit unto, and profess the same, but on the contrary do brand it with Reproaches and Calumnies, as Heretical, Erroneous, and Diabolical.

Lastly, That place, *Hebr. 6. 4.* offers it self, it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made partakers of the Holy Ghost; and have tasted the good Word of God, and the Powers of the World to come : If they shall fall away [that is, not into any particular Sin against the first or second Table; but into a total Apostacy from Christ] it is impossible to renew them again unto Repentance, seeing they Crucifie to themselves the Son of God afresh, and put him to open shame. With which agrees the 26, 27, 28, 29 verses of the 10th Chap. of the same Epistle

Epistle. If we sin wilfully [that is, by casting off the Profession of the Gospel, for of that he is there speaking, as appears vers. 23.] after that ye have received the knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment, and very Indignation, which shall devour the Adversaries. He that despised Moses's Law, died without mercy, under two or three Witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was Sanctified, an unholy thing, and done despite unto the Spirit of Grace?

Hence we discover the other manner or kind of this Sin, viz. That it is when Men after they have truly known Christ and his Gospel by the Holy Spirit enlightning their Hearts, and professed the same, shall totally and with full assent, fall away, deny the Lord that bought them, and of preposs'd Malice Persecute his Truth with all their strength, and Revile him and it with Reproaches, contemning his inestimable Sacrifice.

Of the first sort, those beforementioned Pharisees were an Instance: For they not only knew that Christ was of God, John 3. 2. but also who he was: Ye both know me, and ye know whence I am, John 7. 28.

And yet they ceased not, against the Dictates of their Consciences, to detract from his Divine Works, and out of hatred to the known Truth persecuted him even to death. Such too were some of the *Jews*, Acts 6. 10. who, when they were not able to resist the evidence of the Spirit speaking by *St. Stephen*, yet endeavor'd to oppose it: For tho' there were, no doubt, many amongst them, that were enraged by an ignorant zeal for their Law, (whence *Peter* recovered 3000 of them at once to Repentance, who had been guilty of crucifying our Saviour) but 'tis plain, there were others that resisted and acted out of malicious Impiety against the Doctrin, which they were not ignorant was of God.

Examples of the latter kind are *Judas* and *Julian*, surnamed the *Apostate*; he, once an Apostle, yet maliciously betray'd his Master: This, at first rightly educated in the Christian Religion, in which he for some time eminently profess'd, but afterwards renounced the same, became an open Enemy to the Christian Name, and died with desperate Blasphemy in his mouth.

From what has been said, appears why this Sin is specially said to be committed against the Holy Ghost, *viz.* not in respect of the Essence, or Divine person of the Spirit, (For the dignity of the Spirit is not greater than that of the Father or Son, nor can one person of the Trinity be offended, but the Injury will redound to the whole Deity) but in respect of Grace and Illumination, which is the proper and immediate Office of the Holy Ghost,

as Creation is more peculiarly attributed to the Father, and Redemption to the Son.

Thus much of the Sin against the *Holy Ghost*; whereon I have the larger insisted, because weak Christians are often apt to be perplexed in their Thoughts about it.

XIII. The Degrees of other Sins are to be judged of by the Circumstances, which do either aggravate or extenuate them.

For Example: The Sin of a Superior is greater than of an Inferior, since Sin is so much the more conspicuous and spreading, by how much the more eminent he is that commits it. The Sin of Desire is greater than the Sin of Thought alone. A Sin committed in Word and Deed, greater than that in Thought or Desire. Done with Affectation or Presumption, greater than that of Ignorance or Incogitancy. Sins of Commission, greater than of Omission in the same kind. A Sin properly against God, greater than against Man: And in respect of Men greater, when against One to whom we are most beholding, than against another, as a Sin against our Parents is greater if it be in the same kind, than against a Brother; so a Scandal against a weak Brother is greater than against a stronger.

XIV. The Consequents of Sin are, 1. Guilt, whereby we become justly liable to the Curse of God. 2. Punishment, which is the actual execution of God's wrath, whereby Man for his Sin is

deliver'd up to several severe Judgments in this Life, and at last into the power of Corporal and Eternal Death begun here, and to be accomplish'd in the Life to come.

XV. Eternal Death is the state of the Damned, consisting in the Everlasting Privation of the chief Good, that is, they are for ever excluded from God and the Fellowship of the Blessed, expressed by that Phrase, *Matth. 25. 41. Go ye Cursed :* And the Infliction of the greatest Evil, that is, Communion for ever with the Devil and his Angels, signified by the words following, *into everlasting Fire prepared for the Devil, &c.*

XVI. The Place of this Punishment in Scripture is frequently called Hell, and sometimes *Gehenna* (*Matth. 5. 22.*) a Fiery Furnace (*Matth. 13. 42.*) The place of Torment (*Luke 16. 28.*) The bottomless Pit (*Rev. 9. 1.*) The Lake of Fire, or Lake burning with Fire and Brimstone (*Rev. 20. 15. and 21. 8.*) But where the same is, or shall be situate, since the Scriptures are silent, we are not to be Inquisitive.

XVII. The Pains of the Damned are either *Spiritual*, expressed in Scripture by the Worm of Conscience, and an extream and inexpressible sorrow and anguish, *Rom 2. 9.* Or Corporal, understood by that phrase (*Matth. 13. 42.*) of unquenchable Fire (than which in this Life there is no greater Instrument) *And Weeping and gnashing of*

of Teeth (Matth. 22. 13.) Those being Symptoms of the greatest Pain and Torture; and both these are Eternal, whence no deliverance nor any mitigation is to be expected; *Their Worm dieth not, and the Fire is not quenched, Isa. 66. 24. Mark 9. 44. The smok of their Torment shall ascend for ever and ever, Rev. 14. 11. See also Luke 16. 26.*

CHAP. V.

Of the Second Covenant. Of our Lord and Saviour Jesus Christ. His Person and Offices. Justification, Faith, and Repentance.

WE have considered *Man* in his Primitive State of Excellency and Innocence; As also in that deplorable Condition, whereinto by Transgression he plunged himself, and by which *Adam*, and all we his Posterity, did and are become unable by any means to make satisfaction for our Sins, or appease the Divine Wrath conceived against them; but on the contrary, continually encreasing our Debt, and (in the Apostles phrase) heaping up *Wrath against the day of Wrath*, are justly and inevitably liable to all Calamities of this Life, and Eternal Damnation in the World to come, had not Almighty God in his infinite Love, Wisdom, and Counsel found out, and decreed a way beyond either the Ability or Imagination of Men or Angels, whereby to effect the Reformation of

of so many as should be effectually called and lay hold thereon ; And so to display the Riches of his unbounded Mercy ; yet at the same time with full satisfaction to his Justice, in their Salvation.

I. This Divine and Wonderful Expedient for the Restauration of Man, is call'd, *The New Covenant* (because by it we are renewed.) The Covenant of Grace, Life and Salvation : *The New Testament*, and the Gospel ; that is to say, *Glad Tidings* ; Or a second Contract, which God was pleased of his own Free Grace to enter into with Man after the Fall, for restoring him to Favour and a state of Everlasting Happiness by the means of a Redeemer and Mediator, *Gal. 3. 21. viz.* by sending his only begotten Son (the Second Person of the adorable Trinity) into this World to assume our nature, and therein by perfect Righteousness and Obedience in his most Holy, Exemplary Life, and full Satisfaction to the Justice of God by his Death, obtain everlasting Life for all that should truly Believe in him.

II. This Covenant or Promise of a Redeemer was made immediately after the Fall ; God (whose Mercy is over all his Works) propounding the Remedy, even before he pronounced the Sentence of Judgment, in those Life-restoring Words, *Gen. 3. 15. I will put Enmity between thee and the Woman, and between thy Seed and her Seed : it shall bruise thy head, and thou shalt bruise his heel.*

That Adam did from this Promise look to Christ by an Eye of Faith for deliverance, may be gathered from the Name, which then, and not before he gave his Wife, *Gen. 3. 20.* He called her

Name

Name *EVE*, because she was to be the Mother of all *Living*: that is, she was to be the Mother of him who was to Enliven all; for without this respect he might more properly have call'd her the Mother of all Dying. And this Faith, no doubt, he taught his Posterity; for so the Apostle, *Heb. 11. 4.* tells us, *By Faith Abel offered a Sacrifice*; which must be Belief in the Person signified by that Sacrifice: For his Sacrifice in all probability was accompanied with humble Thanksgiving to God for making that gracious Promise, and devout Petitions for the hastning the fulfilling thereof, and the appearance of that Seed whereby he was to be Redeemed; And that he considered the demerit of his own sin, as deserving the Wrath of God and Eternal Death, which his Sacrifice, being but the Blood of a Beast, was not able to take away, but did typically refer unto, and represent the *Messiah*; this the very Nature of his Sacrifice, which was bloody, and the Character which the Apostle gives of his Faith, plainly intimates. But as for *Cain*, he did not act Faith in the promised Seed, but only brought of the Fruits of the Ground as a Present, not a bloody Sacrifice, and so the same was not a signification of his Sin, nor any way a Type of Christ's Suffering, he owning God only as a Creator, without any respect to him as a Redeemer, and therefore God had no regard to his Offering.

III. This Covenant was renewed afterwards to *Abraham*, and the Redeemer's Descent (according to the Flesh) appropriated to his Posterity.

In thee shall all the Families of the Earth be Blessed, Gen. 12. 3. And then Circumcision was instituted to be as a Seal thereof: The time of the Manifestation of the Messiah is intimated by *Jacob,* Gen. 49. 10. *The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come.* When the Law was given to the *Israelites,* the Ceremonial parts had a reference unto, and was to shadow out Christ's Death, and taking away our Sins: To *David* was vouchsaf'd a more special Promise, That the Saviour should be of his particular Family; and so, as Light encreases from the first Dawning more and more, till the Sun appears above the Horizon, so as the Accomplishment grew nearer, there were more ample Discoveries thereof made by the several Prophets, and the time very exactly measured out, when they were to expect him, by the Prophet *Daniel.*

IV. Accordingly in the *Fulness of time* (that is, at that time determined by God and foretold by his Prophets) viz. very near 4000 years from the Creation, and now about 1689 years ago, the Eternal Son of God did become the Son of Man, by assuming to himself a true Body and a reasonable Soul, being conceived by the Power of the Holy Ghost in the Womb of the Blessed Virgin *Mary,* and born of her, yet without Sin, and so continueth to be God and Man, in two distinct Natures, inseparably united in one Person for ever. *There is one God and one Mediator between God and Man, the Man Christ Jesus,* 1 Tim. 2. 5. *The Word*

Word was made Flesh, and dwelt amongst us, John 1. 14.

The mighty work of *Reconciliation* could not be effected, unless he that was to be the Mediator between God and Man, were conjoin'd to, and of the same Nature with either party, and consequently both God and Man: For that he should be God was requisite in respect of both Parties; on the one side, the Majesty of God required it; on the other side our Wants; the greatness of the Evil that was to be removed, and of the Good that was to be restored: That he should be Man was no less necessary; the Divine Nature could not suffer, and without shedding of Blood there could be no Remission of Sin, *Hebr. 9. 22.* And the strictness of God's Justice required that the same Nature that sinned should suffer. The Eternal Son of God therefore took our Nature. 1. That he might suffer Death for us, and thereby satisfy Divine Justice, and pay a sufficient Ransom for Sin. 2^{dly}. To Sanctify our Nature. 3^{dly}. That we might have Access with greater boldness to the Throne of Grace. Forasmuch as the Children are partakers of Flesh and Blood, he also himself took part of the same, that through Death he might destroy him that had the power of Death, which is the Devil, *Hebr. 2. 14.* We have an High Priest that cannot be touched with feeling of our Infirmities, but was in all points tempted as we are, yet without Sin; let us therefore come boldly to the Throne of Grace, *Hebr. 4. 15.*

V. This

V. This our *Melchisedech*, as he had no Mother in respect of one of his Natures, so he was to have no Father in regard of the other, but must be born of a pure and immaculate Virgin, without the help of any Man; which was necessary, as for other respects, so for the exemption of the assumed Nature from the imputation and pollution of *Adam's Sin*: For Sin having by that one Man entered into the world, every Father becometh an *Adam* unto his Child, and conveyeth the corruption of his own Nature unto all those whom he doth beget; therefore our Saviour assuming, in truth, the substance of our Nature, but not by the ordinary way of natural Generation, is thereby freed from all taint of the corruption of our flesh; and so being made of *Man*, but not by *Man*, and becoming the immediate Fruit of the *Womb*, and not of the *Loins*, must be acknowledged to be that *Holy Thing*, which born of the Blessed Virgin, was indeed, and properly to be called the *Son of God*, Luke 1. 35.

VI. How this wonderful Connexion of two so infinitely differing *Natures* in the *Unity of One Person*, was effected, we are not curiously to enquire, it being far above the Comprehension of our shallow Capacities; therefore in the Ark of the Covenant, the Faces of the Cherubims, *Exod.* 37 9. were directed to be towards the *Mercy Seat*, (the Type of our Saviour) to intimate that these are the things which the Angels desire to look into,

1 Pet.

1 Pet. 1. 12. Only this we may safely say, and must believe, that as the distinction of the Persons in the Holy Trinity, hindreth not the Unity of the Nature of the Godhead, altho every person intirely holdeth his own incommunicable properties, so neither doth the distinction of the two Natures in Christ any way infringe the Unity of his Person, altho each Nature remains intire in itself, and retaineth the properties agreeing thereunto, without any Conversion, Composition, Commixion, or Confusion.

VII. All the Actions and Passions of Christ are referr'd to his *Person*, as their proper term; and hence arises *The Communication of Properties*, or that manner of speaking which we often find in Scripture, attributing the Properties of one Nature, either to the whole Person, as when Christ is said to have *died*, which was only proper to the Humane Nature, and to have been in the *Beginning*, which is proper to the Divine; or to the other Nature for the Person, as when God is said *to be received up into Glory*, 1 Tim. 3. 16 and *Crucified*, 1 Cor. 2. 8. which do not properly agree to the *Divine Nature*, but only the *Humane*. Or when the Properties of the whole person are attributed to *either Nature*, as, when the *Man Christ* is said to be the Mediator between God and Man, 1 Tim. 2. 5. which yet agrees not to Christ as Man, but as he is both God and Man. And the Reason of all this is, because as both Natures truly subsist in Christs Person, so the Properties of both Natures are common to him. But

But Note, we must here distinguish the use of the concrete words, *God*, *Man*, from those in the Abstract, *God-head*, *Man-hood* : For those belong to the Person, these to either Nature. Therefore tho we may truly say, *God is Man*, and *Man is God*, yet we cannot say, that the *Deity* is the *Humanity*, or the *Humanity* the *Deity*.

VIII. That the *Messiah* is come, and that *Jesus Christ* born of the *Virgin Mary* is he, we prove against the *Jews*. 1. Because the places in which it was foretold by the Prophets, he should be born and Educated, Teach and Suffer, are long since laid waste, and no more known ; as also the time in which, according to the Prophetical Oracles, he was to come, is past ; for we read he was to be born in *Bethlehem*, *Mich. 5. 2.* to be Educated in *Nazareth*, *Isai. 11. 1.* to enter *Jerusalem*, whilst the second Temple stood, *Zach. 9. 9.* *Hagg. 2. 7. 9.* The Scepter not being totally departed from the *Jews*, *Gen. 49. 10.* within 70 (Prophetical) Weeks, that is to say, 490 Years, from the time of the going forth of the Commandment, to rebuild *Jerusalem*, after the *Babylonish* Captivity, *Dan. 9. 24.* But *Bethlehem*, *Nazareth*, *Jerusalem*, and the Second Temple, are long since destroyed, the Scepter totally departed from *Judah*, *Daniels* Weeks (howsoever interpreted) accomplished ; therefore the *Messiah* must needs be come. Secondly, Because all these and other Prophecies relating to the *Messiah* were exactly fulfilled in *Jesus of Nazareth*, as by comparing them with the *Evangelists*

lists, and Chronology will appear. Thirdly, From the mighty Miracles which he performed, the perfect Holiness of his Life, the power of his Resurrection and Ascension, and that pure Divine Doctrin which he left to the World, and which (notwithstanding all Persecutions) does yet survive and continue attested with the Blood of innumerable Martyrs.

IX. The *History of Christ* both in the state of his Humiliation, that is to say, his Incarnation, Birth, submission to the legal Ceremonies, Persecutions in his Infancy, Obedience to his Parents, Baptism, holy, humble Life, going about Preaching the Gospel for the Salvation of Souls, and at the same time healing Infirmities of the Body; and Lastly, his bitter Agonies, being betray'd, deserted, scourged, contemn'd, and most cruel and ignominious Death; As also, in the state of his Exaltation, viz. his Resurrection, whereby he Triumph'd over Death, his giving forth Commission to his Disciples to Preach the Gospel to all Nations, his glorious Ascension into Heaven, and sitting at the right Hand of God, is sufficiently set forth by the Holy Evangelists and Apostles Where we learn,

X. That the Offices of Christ are three-fold, *Prophetical, Sacerdotal, and Regal*. 1. He is our Prophet to make known to us the whole Will of his Father, in the performance whereof we shall be sure to be accepted and rewarded by him. (For
it

it was the work of a Prophet of old, not only to Foretell, but to Teach, and thence the Apostle calls Preaching, Propheſying) And this he did in thoſe many Sermons and Precepts we find ſet down in the Goſpel, and continues to perform the ſame by his Word and by his Spirit. 2. He is our Prieſt in once offering up himſelf a Sacrifice on the Croſs to ſatisfie Divine Juſtice for our Sins, and in making continual Interceſſion for us. He ſits on the right Hand of God, and makes Requeſt for us, *Rom. 8. 34.* 3^y. He is our King in the Government of his Church, and preſcribing Laws thereunto; in ſubduing us to himſelf by his Grace, thereby ruling and defending us, reſtraining and finally vanquiſhing all his and our Enemies.

XI. Chriſt is our *ſole and only Mediator and Interceſſor*, and by that once offering up of himſelf upon the Croſs made a full ſatisfaction for the ſins of all thoſe that believing in him, do heartily bewail and forſake them — Chriſt was once offer'd to bear the ſins of many, *Hebr. 9. 28.* We are Sanctified through the offering of the Body of Jeſus Once for all, *Hebr. 10. 10.* By one offering Chriſt hath perfected for ever them that are Sanctified, *v. 14.* There is no more offering for ſin, *v. 18.* Chriſt hath once ſuffered for Sins, that he might bring us to God, *1 Pet. 3. 18.*

Hence it appears, That the modern Doctrin of the Church of *Rome*, which Teaches, That in the Lord's Supper (which they call *the Maſs*) the Miniſter is properly a Prieſt, and doth offer up
Chriſt's

Christ's Body and Blood, as a Sacrifice to God for obtaining the Pardon of Sin, and the Remission of Pain and Guilt for the Living and the Dead, is contrary to Scripture, and injurious to that All-sufficient Sacrifice of Christ.

Indeed a real outward *Sacrifice* is against the Nature of a *Sacrament*, especially the *Supper of the Lord*; for one end thereof is to shew forth or keep in Memory the Sacrifice of Christ; besides, in a *Sacrament* God gives Christ to us; whereas in a real *Sacrifice* God receives from Man; and so in the *Roman Sacrifice* of the Mass, the Priest pretends to give Christ to God.

If it be objected, That they acknowledge Christ is the Chief High Priest, but that themselves are *secondary Priests*, and offer their *Sacrifices* in subserviency to his.—— It may be answer'd, Either they offer the *very same* Sacrifice, which Christ offered on the Cross, or another: If they offer another, then they go point blank contrary to the before recited Scriptures. If the same, then these Absurdities will follow. 1. That Christ offered *for himself*; for these offer *for themselves*. 2. Whereas in our Lords Oblation the Priests and Sacrifice was the *same thing*, they must therefore be a Sacrifice at least in the second place. Nor can we admit their distinction of a *Bloody and unbloody Sacrifice*, for so there will not be *one Sacrifice*, which thwarts the former Texts, and Remission should be obtained by an *unbloody Sacrifice*, which the Apostle expressly denies, *Hebr. 9. 12.*

If they say, That there is but one Sacrifice of Redemption and Expiation for Sin, and that was the Sacrifice of the Cross, but that there are other Sacrifices of *Application*, to apply that to us. *Answer*, This distinction is frivolous; who ever heard of one Plaster made to apply another? Or a Ransom paid the second time to apply the former Payment? Certainly the *Word* and *Sacraments* and Spirit of Christ, entertain'd with *Faith* and *Obedience*, are sufficient to apply Christ's *Sacrifice*.

XII. As Christ by his perfect Righteousness and Sufferings hath purchased for us *everlasting Life*, so one main end of his coming into this World, and of his very Death, was to plant and promote *Good Life, Righteousness, and Holiness* amongst Men. He came to call Sinners to Repentance, *Matth. 9. 13.* God sent his Son Jesus to bless us, in turning every one of us from our Iniquities, *Acts 3. 26.* Who gave himself for our Sins, that he might Redeem us from all Iniquity, and purify to himself a peculiar people, zealous of Good Works, *Tit. 2. 14.* therefore let every one that calleth on the Name of the Lord [that is, that expects any benefit by Christs Passion] depart from Evil: For without Holiness, no Man shall see God:

XIII. Our Justification is an Act of God, whereby he Acquitteth every penitent and believing Sinner, by not imputing to him his Sins, and imputing to him the perfect Satisfaction and Righteousness of Christ.

Where

Where Note,

1. That to *Justifie* in Scripture, does not signifie to Punish, nor yet to infuse inherent or habitual Righteousness; but imports to absolve, or pronounce a person *acquitted* or discharged from some Guilt or Accusation, as *Prov. 17. 15.* He that **JUSTIFIES** the *Wicked*, and he that condemneth the *Just*, are both an *Abomination* to the Lord, so *Deut. 25. 1.* They shall *justifie the Righteous* and *condemn the Wicked*, in both which places, as also *Rom 8. 33, 34.* Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is taken for a Judicial Sentence opposed to Condemnation: Now as to Condemn is not the putting any Evil into the Nature of the party Condemned, but the pronouncing of him Guilty, and binding him to Punishment; so Justifying is the Judges Declaration, that the Law is satisfied, and the Person quitted from Guilt and Punishment.

2. That the Righteousness for which the Believer is Justified, is in Christ by *Inhesion*, in us by *Imputation*. But of him are ye in Christ, who of God is made unto us *Wisdom and Righteousness, and Sanctification and Redemption*, 1 *Cor. 1. 30.* Abraham believed God, and it was accounted [or imputed] unto him for Righteousness: For to him that worketh is the Reward not reckon'd of Grace, but of Debt. But to him that worketh not, but believeth on him that Justifieth the ungodly, his Faith is counted for Righteousness, even as *David*, who describeth the Blessedness of the Man unto whom God will impute

impute Righteousness without works, saying, *Blessed are they whose Iniquities are forgiven, and whose Sins are cover'd. Blessed is the Man to whom the Lord will not impute Sin, Rom. 4. 3. &c. A man is not justified by the works of the Law, but by the Faith of Jesus Christ, Gal. 2. 16. I account all things loss and dung that I may gain Christ, and may be found in him, not having my own Righteousness, which is by the Law, but that which is by the Faith of Christ, the Righteousness which is of God by Faith, Philip. 3. 8.*

3. That Christ alone Justifies us *Meritoriously*: Faith alone *instrumentally*, and God works *declaratively*. For when we say we are justified by Faith, we mean no more than that we are justified by Christ's Merits apprehended by Faith; and Faith is said alone to justify in respect of Works; which are necessary Effects, not Causes of Justification: For they do not precede in him that is to be justified, but follow; or to speak more strictly, always accompany every one that is justified: For tho' justifying Faith be never alone, but joyned with good Works, yet it alone is the Instrument whereby we lay hold on Christ's Merits, and so are entituled unto Justification. For as the Sun is not in Heaven alone, yet it alone makes the day; so tho' true Faith is never alone, but always worketh by Love, *Gal. 5. 6.* yet we must distinguish Justification from Sanctification, looking upon the latter as a necessary Effect, but not as the Cause of our Justification: For Sanctification (as the Renewal of our Nature, by mortifying the old Man,

and

and instead thereof living to God, or the production of Habits of Righteousness in us) being only begun in this Life and imperfect, how can it justify us in the sight of God? Therefore tho' both Justification and Sanctification go together, yet they are differently to be considered, as Heat and Light are always conjoyn'd; yet we cannot say, that the Light burns the Wood, but only the Heat. Thus the Righteousness whereby we are justified, is inherent in Christ for us; this of Sanctification in us from him; the one follows from the Merit, the other from the efficacy of the Life and Death of Christ: In the one, Faith is only as an Hand, receiving; in the other as a co-working Vertue. The one is in all Believers at all times alike; the other wrought differently and by degrees; and tho' the end of both be Eternal Life, yet the one is *inter Causas Regnandi*, a Cause of Reigning, the other only as *Via ad Regnum*, the way to the Kingdom.

XIV. As this inestimable benefit of Justification is applied unto, and apprehended by us through Faith, so Faith is a firm Assent to the Truth of the whole Word of God, and therein, especially such a fiducial Reception of, and Reliance on the Promises of Reconciliation, freely given through and for the sake of Christ our Mediator, as causeth the Soul to embrace the same on the Terms offered in the Gospel, and build its Eternal Happiness thereon. Or [in the words of the Church of *England* in the Homily of Faith]

a true Trust and Confidence of the Mercy of God through our Lord Jesus Christ, and a steadfast Hope of all good things to be received at God's hand for his only Sons sake, distinguished in kind from Historical, or the Faith of meer Assent, which is in the Devils and the Damned — God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life; John 3. 16. Believe on the Lord Jesus, and thou shalt be saved, Acts 16. 31. By him all that believe are Justified from all things, from which you could not be justified by the Law of Moses, Acts 13. 39. The Devils Believe and Tremble, James 2. 19.

Where Note,

1. That the Word *Faith* in Scripture is taken two ways. 1. For the things to be believed, even the whole Doctrine of Faith, or points of Religion, which we are to profess and believe, as *Acts 6. 7.* The Word of God increased, and the number of the Disciples multiplied in *Jerusalem*, and a great company of the Priests were obedient to the Faith, *Gal. 1. 23.* *He which persecuted us in times past, now preacheth the Faith which once he destroy'd.* 2. For the Action apprehending or believing the same, *viz.* That Work of God in Man whereby he giveth Assent and Credence to God in his Word, and not only so, but applieth what is generally promised to himself in particular. For

2. Tho' the general Object of true saving Faith, be the whole Truth of God revealed; yet the special Object of Faith, as it justifieth, is the promise of Remission of Sins by the Lord Jesus: For

as the *Israelites*, with the same Eye whereby they looked upon the *Brazen Serpent*, saw other things, but were not healed by beholding any thing else, but only the *Brazen Serpent*; so, tho' by the same Faith whereby I cleave to Christ for Remission of Sins, I believe every Truth Revealed, yet I am not Justified by believing any Truth, but the Promise of Grace in the Gospel.

XV. *Repentance* from dead Works, and Conversion, is when being smitten for, and deeply sensible of our Natural Corruption and Sins, and the deplorable Condition wherein we are, we do upon the tender of the Gospel, by the Grace of God, embrace the same through Faith in Christ, heartily resolving to live no longer under the power of Sin, but to accept him for our Prophet to Teach us, and our King to Rule us, as well as our Priest to make Atonement for us. *Now when they heard this, they were pricked in their Hearts, and said, Men and Brethren, what shall we do? And Peter said, Repent and be Baptized every one of you in the Name of Jesus Christ, Acts 2. 37.*

XVI. The Rule of our Sanctification, or the Line by which we are to square all our Thoughts, Words, and Actions, is, *The whole Word of God*: but our Duty is more compendiously summ'd up in the *Ten Words* or Commandments, written by the Finger of the Almighty on Tables of Stone, and delivered to *Moses*, and so published and delivered to the Church for all Ages, as the Royal Law of
our

our Obedience——Which we shall Treat of particularly in a subsequent Chapter.

XVII. The principal means God has appointed for working and encreasing in us Repentance, Faith and Holiness. 1. His *Word* read and preached. 2. The *Sacraments* by him Instituted in his Church as Seals of the Covenant of Grace. 3. Humble, frequent and fervent *Prayer*. *How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? Rom. 8. 14.*

CHAP. VI.

Of the Church; What is to be understood by the Catholick Church in the Creed. The Roman not the Catholick Church. Christ the Churches Head; Peter had no greater Power than other Apostles. The Church not Infallible. The Notes of the Church. The description of Antichrist.

I. **T**HE Company of those that from the Beginning of the World, have or do, or shall profess to Worship God through Faith in Christ, are called, *The Church.*

Here

Here Observe,

1. That our Blessed Saviour was, and still is *The Rock* on which the Universal Church, both before and since his coming (Incarnate) into the World, was built. He was promised presently after *Adam's Fall* (as we shewed before) *Gen. 3. 15.* And then successively by all the Prophets——*God hath raised up an Horn of Salvation for us, as he spake by the Mouth of his Holy Prophets, which have been since the World began, Luke 1. 69, 70.* Beginning at *Moses* and all the Prophets, he expounded to them through all the Scriptures the things concerning himself, *Luke 24. 27.* His Death was a Propitiation as well for the Sins of those who lived before, as ours who live after it. For this, cause he is the Mediator of the *New Testament*, that by means of (His) Death for the Redemption of the Transgressions that were under the first Testament, *They which are called might receive the Promise of Eternal Inheritance, Hebr. 9. 15.* Those Promises of the *Messiah* being such as all the Patriarchs, Prophets, and Pious Men before Christ did know and believe. *These all died in Faith, not having received the Promises, but having seen them afar off, were perswaded of them, and embraced them, Heb. 11. 13.* Hence *Job* saith, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and tho' after my skin worms destroy this body, yet in my Flesh I shall see God, Job. 19. 25, 26.* So the Apostle, *Gal. 3. 8.* tells us, *That the Gospel was Preached unto Abraham: And testifies, Acts 26. 22. That he Preached no other things*

G

than

than those which the Prophets and Moses did say should come. The difference only is, That they believed in the Messiah that was to be exhibited; We in Christ actually manifest : Their Faith was more imperfect and implicit ; ours (since he is come, and the Gospel clearly publisht, much more perfect and explicite.

2. That the Greek word *ἐκκλησία*, which we render *Church*, is derived from the Verb *ἐκκαλεῖν*, which signifies to *call forth*, being used by the *Grecians* for those legal, orderly Assemblies of the Citizens, when they were called from their private Houses by the publick Cryer to meet solemnly in a Body, in order to the hearing some Vote or Law pass'd by the Senate ; from which secular sense it is most fitly translated to signifie, the Assembly of those whom God by the Preachers of his word (the Heralds of his Gospel) does call out of the World into the Kingdom of his Son——But

3. This Word *Church* in Scripture, is sometimes taken strictly for the multitude of True Believers only ; sometimes more largely for the Body of all those that own themselves Christians ; and this either in some one City or Country, call'd a *particular Church*, or diffused throughout the World, and therefore called the *Catholick* or *Universal Church* ; in which sense it comprehends *Hypocrites* as well as those that are truly Pious ; and therefore in the definition above, I added the words, *Profess to Worship God through Christ*.

II. The

II. The Church of God, according to its several parts, is to be considered, either as *Triumphant*, that is to say, those that have already attain'd their Crown in Heaven; or *Militant*, viz. Those that are still fighting against, and wrestling with, the World, the Flesh, and the Devil, here on Earth: And this latter is said to be either *Invisible*, consisting only of the Elect, *The Lord alone knows who are his*, 2 Tim. 2. 19. Or *Visible*, that is, The whole Company of all that are call'd in common, and profess Faith in Christ whether they be sincerely obedient or not.

III. The Church in respect of its Members consists of *Bishops*, and *Pastors*, and of the *People* or *Flock*; and the former are to have a peculiar, lawful Call or Ordination to that Work. *Christ gave some Apostles, and some Prophets, and some Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the Body, &c.* Ephes. 4. 11. *No man taketh this Honour to himself, but he that is called of God*, Heb. 5. 4.

But here Two *Queries* may arise.

Query. 1.

What are we to understand, when in the Creed we say, I Believe the Catholic Church?

Ans. The word *CATHOLIC* is originally Greek, and signifies as much in English as *Whole* or *Universal*. And so *Catholic Church*.

1. Most properly signifies the whole Church of God Triumphant and Militant, or the Universal Company of the Elect, even as many as ever shall be saved ; who are all but *one Body* knit together in one Faith, under one Head, viz. the Lord Jesus Christ, *Gal. 3. 28. For ye are all one in Christ, Eph. 4. 4. There is one Body and one Spirit, even as ye are called in one Hope :* And this is the sense of the word in the Creed, *I believe the holy Catholick Church*, that is to say, I firmly believe, that notwithstanding all the Endeavours of Satan or his Instruments, this Holy Elect Company shall remain and be compleated; and not only, That there is such a Church in general, but that we our selves appertain to it. This *Catholick Church* is frequently styled in Scripture the Body and Spouse of Christ, as also the Universal Assembly of the first born written in Heaven, *Heb. 12. 23. Jerusalem which is above, the Mother of us all, Gal. 4. 26. Of whom therefore that famous saying of St. Cyprian is most properly to be understood, How can he have God for his Father, that hath not the Church for his Mother ?* At least that he meant it not of the Church of Rome, is evident, because himself at the same time stood out in opposition to her, and wrote against her Bishop. So St. Augustine in his Tract *De Catechizandis Rudibus*, Cap. 12. speaks thus, *All they that be Holy and Sanctified, which are, have been, and shall be, are Citizens of Heavenly Jerusalem.* And Gregory, a Pope, in his *Morals*, Lib. 28. Cap. 9. says, *All the Elect are embraced in the Bosom of the Church, and all the Reprobates are without.*

2. The

2. The Epithet *Catholic*, when joyned to *Church* in a less proper sense, is used to express only the *Visible Militant Church*, and seems first to have grown into general use (tho' I remember it not in Scripture) in the Primitive times, to denote the *Extension* of the Church of God, as no longer confined to the *Jews*; but, the Partition-wall (as the the Apostle speaks, *Ephes. 2. 14.*) being broken down, universally spread abroad in every Nation (Jew or Gentile) where the Gospel was preached and entertain'd; and thus it comprehends all the several Churches on the face of the Earth, as of *Jerusalem, Antioch, Britain, Rome, &c.* and all Christians in those Churches, whether sincere or Hypocrites, that make an outward Profession of Faith, as all the Boughs of a Tree, however spread and scatter'd one from another, and some dead and withering whilst others flourish, are united in one common Stem, tho' not equally deriving Sap from the Root.

3. In this latter Signification, as all the particular Churches in the World are denoted, so when the *Donatists* about the Fourth Century began to hold erroneous Opinions, and withal to confine the Church of God to those of their own Sect in a corner of *Africk*, *St. Augustine* and others frequently urged against them, That the Church was *Catholic*; (that is, *Universal*, not coop'd up to their narrow Limits) and maintain'd a sounder Doctrin: whence it came to pass, That tho' the more ancient Fathers never used this Term, *Catholic*, to distinguish the pure Churches from the

Heretical, but called the former *Orthodox*, that is, holding the right Doctrin; yet in process of time by reason that the *Orthodox* Churches held and maintained the Church of Christ to be *Catholic* or Universal; these two words *Catholic* and *Orthodox*, were taken in one and the same signification. Nor was it incongruous; for whatsoever Churches did faithfully keep intire that Gospel that had been Preached by the Apostles every where, and which being Truth, was to continue for all times, might justly be entituled *Catholic* Christian Churches. And in this sense a particular Church as 'tis *Pure and Orthodoxal* may be called a *Catholic Church*, tho' not *The Catholic Church*, and is more or less *Catholic* proportionably as its more or less pure.

Query 1.

Does the Title of the Catholic Church in any of these Three senses belong to the present Church of Rome?

Answer.

No, not in the *First*; For then all the Faithful under the Old Testament, and vast numbers of Churches and Christians since, and at this day, far exceeding for multitude her Members, that never were nor are of her Communion (that is, never own'd themselves subject to the Pope of

* Vid. Extrav. C.
Unam Sanctam &
Bellarm. de Eccles.
Milit. l. 3. c. 2, & 5.

Rome as the alone *Visible Head* of the Church, which with them is the Characteristic Mark of being of their Church and necessary to Salvation *) must

be

be excluded from the Kingdom of Heaven. Nor will they, sure, pretend that all and every of their Members are undoubtedly saved, tho' they offer abundance more, and easier ways for that purpose than Almighty God has revealed in his Word.

2. Not in the *Second*; Because the Church of Rome ever was, and is a particular Church, and (when at best) but one Member of the Church Catholic. Which is so called, not that it is always every where, but for that no Country is excluded, nor any place priviledg'd. So that there may be a thousand Churches besides that of Rome; and no place being priviledg'd, even Rome it self may be cut off from the Church. For particular Churches may not only be Corrupted, but totally fail and Apostatize. For tho' they may be called Catholic as long as they hold the Primitive Faith intire, yet that imports not, that a Catholic, that is, in this sense an Orthodox Church must always be where once it has been: For in what a condition now are the once famous Seven Churches of Asia? Where are the Churches of Carthage? Of Hippo, &c. And therefore Vincentius Lyrinensis justly takes a difference between a Catholic in place and in time. If (says he) any new Infection goes on to corrupt not a part, but the whole Church, then must we cleave to Antiquity. And again, That Church is Catholic which holds the Religion which hath been ever hitherto embraced.

3. Neither can the present Church of Rome in the *Third* sense be properly styled *Catholic* : For thereby is meant a *pure Church* that holds entire the *Ancient Primitive Doctrin* delivered by Christ and his Apostles, without any Corruptions that may endanger or overthrow the same. But we know and can prove, That *she* is deeply Guilty of altering and diminishing Christ's Ordinances, adding to the Scriptures and Sacraments, introducing and imposing as necessary for Salvation divers Doctrins and Practices that have no ground in Scripture, and were unknown to the Primitive Church. Nay, as for truly Christian and Apostolical Antiquity (the only root and essential Character of Catholic Doctrin) they cannot name any one Article proper to their own *Roman Faith*, that is in this sense *True* or *Ancient* ; and as for those Articles which they hold in common with us, 'tis sad to consider how they abuse them, and subvert the whole design of the Gospel by the intermixture of their peculiar *Roman Ones*.

Objection.

The Church of Rome does not reckon her self to be the Catholic Church collectively or extensively, but virtually and eminently, because she has power over, and the Government of all other Christian Churches.

Answer.

Tho' this Notion of calling a particular Church, *Catholic*, from a supposed Power of Empire over all other Churches, be very odd, and altogether unknown to Antiquity, yet the greater difficulty is

is in the *Thing* it self, how it can be made appear,
That the *Roman Church* has any such Power.
For,

1. There is not the least ground or colour for it in Holy Scripture; and how could the Apostle say, *That he had revealed the whole Council of God*, if so important a point, so absolutely necessary (as they pretend) for preventing *Schisms*, crushing Errors, and preserving Unity and Truth, were concealed and left in the dark? But so far silent are the Scriptures herein, that the whole New Testament, where there is mention of so many other Churches by Name, has not any such words as *The Church of Rome*. For tho' we are satisfied there was a Church there (and very famous too, for its vigour of Faith and Piety) yet this omission of Calling it so in Divine Writ, may seem designed as a Curb to its fore-seen future Usurpations.

2. As the Church or Bishops of *Rome* for several hundreds of Years never *claimed* nor *exerted* this Power (for as for their swarms of pretended *decretal Epistles*, they have long since by all Wise Men been exploded as *spurious*) so it was unknown to, and unheard of amongst the Primitive Churches and Fathers: As for instance, St. *Cyprian* and St. *Augustine*, who are strict for keeping close to the *Catholic Church*, are yet jealous at the same time, against submitting themselves or their Churches to the pleasure of that of *Rome*. How insolent were most of the Fathers towards the Bishops of *Rome* of their times, if they believ'd them their

Monarchs, to treat them in so familiar a stile, as that of *Their Brethren and Fellow Servants*, and no more? When did *St. Chrysostome* or *St. Basil* swear Canonical Obedience to his Holiness? How much Money did they send to *Rome* when they obtain'd from thence their Episcopal Pall? Nay, did not *Pope Gregory* himself 600 Years after Christ, express his abhorrence of the Title of *Universal Bishop*, as a mark of *Antichrist*?

3. We have the Testimony of another that was afterwards *Pope* himself, That before the *Nicene Council* other Christian Churches little regarded (by way of Observance as to a Superior) the *Roman Church* [*En. Sylvius Epist. L. 1.*] And all the World may know how shamefully (or rather shamelessly) two *Canons* were forged on that *Nicene Council*, by the Bishops of *Rome*, to colour their designed Usurpation in the matter of Appeals, and detected by the Council of *Carthage* about the Year 418.

IV. The Head of the Universal Church is the Lord Jesus, and he only and alone. God hath given Christ to be Head over all things to his Church, which is the Body, *Eph. 1. 2*. As the Husband is the Head of the Wife, so Christ is the Head of the Church, *Eph. 5. 23*. This also appears from the Properties of the Head, as to be highest, to prescribe Laws, *James 4. 12*. To convey the Power of Life and Motion into all the Members; and lastly to be the Saviour of the Body, *Eph. 5. 23*. All which solely appertain to Christ.

V. Christ

V. Christ invested all his Apostles with equal Power and Authority. For

1. They were all immediately called by him to their Apostleship (except *Matthias*, who of two that were nominated by the common consent, not only of all the Apostles, but also of all the other *Brethren*, being about 120 in number, *Acts* 1.15. and 23. was chosen by Lot.)

2. They *all* had their Commission immediately from *him*, and therein the very same power given to them *all*. So it was when first, before his Passion, he sent them to the *Jews* only, *Mark* 3. 14. He ordained Twelve, that they might be with him, and that he might send them out to Preach, *Matth.* 10. 1. 6, and 7. When he had called his Twelve Disciples, he gave them power over *unclean Spirits*, &c. And commanded them, saying, &c. So likewise it was, when after his Resurrection they had Commission given them to Preach to *all Nations*; for we read *Matth.* 28. 16, 19, and 20. He appointed *all the Eleven* to meet him at a Mountain in *Galilee*, and said to them (all joyntly and severally) *All Power is given unto me in Heaven and in Earth, Go YE therefore, Teach all Nations, &c. And lo! I am with YOU always to the end of the World.*

Hence 'tis evident, all were equally called, all equally sent, all equally impower'd; no difference nor distinction of Persons as to any Priviledge or Superiority above the rest; no degree of Jurisdiction or Authority more or greater in one than every
one

one; much less was any one appointed Prince or Ruler over the rest.

3. When the Disciples were at strife amongst themselves which should be accounted the greatest, *Matth. 22. 24.* what a fit occasion was there offered for declaring St. Peter's Supremacy, if it had ever been intended him? but on the contrary our Lord cuts short all such Expectations. *The Kings of the Gentiles exercise Lordship over them, &c. but amongst you it shall not be so.*

4. Even after Christ's Ascension, neither the other Apostles knew of, or own'd any such Supremacy in Peter, nor did he ever pretend to it. They sent him on a Message, *Acts 8. 14.* They called him to give an account touching his eating with Men uncircumcised, *Acts 11. 1,* and *2. I was not* (saith St. Paul, *2 Cor. 11. 5.*) *a whit inferiour to the very chiefest of the Apostles.* And again, *Gal. 2. 11.* *When Peter was come to Antioch, I withstood him to the Face.* How improper had all this been if Peter were their Sovereign? Nay, St. Peter himself in his Epistles, as he qualifies himself only with the title of an Apostle, *1 Pet. 1.* and of an Elder and Witness of the Sufferings of Christ, *Chap. 5. 1* so in the 3d vers. of that Chapter, he disclaims in himself, as well as forbids in others, the Lording over God's Heritage. *μὴ δὲ ὡς κατακυριεύοντες τῷ κλήρῳ.*

1st Objection.

It is said to Peter, Matth. 16. 18. Thou art Peter, and upon this Rock I will build my Church; therefore Peter was the Rock on which the Church was built.

Answer

Answer.

The Rock on which the Church is built, is not the Person of *Peter*, but first and principally the Person of *Christ*, that Rock of Ages, whom in the words immediately fore-going he had truly confess'd to be the Son of God. 2ly. That Confession of his was a Doctrinal Rock or Foundation of the Church according to that of *Matth. 7. 24. He that hears my words and does them, builds upon a Rock.* And in one of these senses the ancient Fathers and all sound Interpreters have understood these words. 3dly In an inferior sense, not only *Peter*, but all the Apostles are said to be Rocks or Foundations on whom (that is, by whose Ministry) the Church is Built. The Church is a Spiritual House, which is built upon the Foundation of the Apostles and Prophets, *Jesus Christ* being the chief corner stone, 1 Peter 2. 5. compared with *Ephes. 2. 20.* And *St. John* speaking of the New Jerusalem or Church of God, saith, *The City had Twelve Foundations, and in them the names of the Twelve Apostles of the Lamb, Rev. 21. 14.*

2d Objection.

In the same Text of St. Marthew, it is added, I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind, &c. Therefore to Peter was committed the Rule and Government of the whole Church.

Answer.

1. Our Saviour in this place does not actually give the Power of the Keys (be it what it will) but promise that he will give it. 2. This promise is

is afterwards made good, *Matth, 18. 18.* but not only to *Peter*, but equally to all the Apostles as well as him. *Verily I say unto you* ('tis all of them he speaks to, as appears, *vers. 1.*) *Whatsoever you shall Bind, &c.* And so *John 20. 21, 22, 23.* The Disciples being all assembled together, Christ comes to them, and says to them all, *As the Father sent me, so send I you; and he breathed on them and said, Receive the Holy Ghost, whosesoever sins ye remit, they are remitted, and whose sins ye retain, they are retained.* In which last Text, tho' the power of the Keys be not expressly named, yet the thing must needs be intended: To retain and remit here, signifying the very same with binding and loosing in *Matthew*. So that 'tis manifest the power of the Keys was as much given to all the rest of the Apostles as to *Peter*; and how will they prove *St. Peter's* Supremacy over all the Apostles, from his having a power, which every Apostle had as well as he?

3d Objection.

Our Saviour, *John 21. 15.* says to *Peter*, *Feed my Sheep*, and repeats it thrice: The word Πασκύνει there, commonly translated to *Feed*, signifies also to *Rule*, and Christ speaks generally *my Sheep*, that is, all *my Sheep*; consequently *Peter* was to *Rule* the whole Church, and had a Supremacy over the rest of the Apostles (for they were part of Christ's Sheep) as well as others.

Answer.

Answer.

1. If this Power which they pretend, was given to St. Peter by these words spoken after Christ's Resurrection, then he had it not before, and so the Texts in the other two Objections mentioned, or any other that were before Christ's Passion, must be impertinently alledged. 2dly. Πάσκειν signifies properly to Feed, and only metaphorically to Rule; from that allusion and resemblance there is between a good Prince and his People, and a Shepherd and his Flock: Besides, in the first and last of these sayings, *Feed my Lambs, Feed my Sheep*, that is not the word in the original, but βόσκειναι τινέμασι in *Sophocles*, *I am fed with Wind*. 3dly. St. Paul, *Acts* 20. 28. charges the the Presbyters of *Ephesus* to Feed the Church. And St. Peter, *1 Pet.* 5. 2. Exhorts the Elders to Feed the Flock (the words in both places are ποιμαίνειν and ποιμαίνετε.) So that this Feeding was every Presbyters Office as well as St. Peter's 4thly. 'Tis vainly urged that these words, *My Sheep* are general, for 'tis plain, they are indefinite, and all the World knows, that an indefinite Proposition in a matter contingent, is but equivalent to a particular, as when we say Men are Rich, we mean not that all Men, but some Men are so; so when Christ bids Peter feed his Sheep; the meaning can be no more than to feed such of them, as by opportunities of time and place he should be able to Feed; which is far from estating him in a Government over the whole Church, or above the rest of the Apostles; who had as much and as extended a power to Feed

Feed Christ's Sheep as he ; for every one of them had this most ample Commission, *Go ye into all the World and Preach the Gospel to every Creature,* Mark 16. 15. Lastly, This Text by the Ancient Fathers and most unbiass'd Interpreters is very rationally understood to be rather intended for a Restitution of *Peter* to his Office of an Apostle, which he might seem to have forfeited by his Fall, than a communication of any new Power or Office : For he having thrice denied his Master, the Question, Whether he loved him ? was thrice proposed, and that command of *Feeding*, as oft repeated, both to authorize and quicken him in that Duty incumbent on all the Apostles. And so in the Text *Peter* himself seems to have taken it, for 'tis said, He was grieved at this thrice repeated Question, which no doubt was out of Reflection on his triple denial ; for he had not reason to be grieved or troubled, if he had apprehended, That by those words, *Feed my Sheep*, Christ had conferr'd upon him so great a Dignity as to have a Supream Authority and Jurisdiction over all the rest of the Apostles and whole Church of God, which was to devolve to his peculiar Successors for all Ages.

VI. Altho' the Catholic Visible Church doth not Err in the Fundamentals of Faith, so as at any time to cease utterly to be, yet she is not infallible, or wholly exempt from Error, seeing there is no Member of her perfect in this Life. And as the Light of the Moon encreaseth and decreaseth

eth, tho' her substance never wasteth, so tho' Christ hath had from the beginning a Visible Church upon Earth; that is, some Companies of Believers making profession of the same common Faith, yet sometimes through Apostacy or Persecution, they may be so diminished or scattered, as not to appear in any great number, nor hardly be known unto, or have intercourse one with another, as in the days of *Elias*, *1 Kings* 19. 10. And in that grand defection or falling away, foretold by the Apostle under the Reign of Antichrist, *2 Thess.* 2. 3. when the Church was to fly into the Wilderness, *Rev.* 12. 6.

1 Objection.

If the Church be not Infallible, then the Gates of Hell may prevail against it, which is contrary to Christs promise, Matth. 16. 18.

Answer.

1. The Question here is of the visible Church, but Christ speaks of the invisible. **2.** The Gates of Hell prevail not against the visible Church, as it consists of the Elect, nor in as much and so long as it departs not from Christ; but our Saviour himself complains that the visible Church was become a Den of Thieves. **3.** The Devil does not always prevail where there are Errors; he indeed Assaults the Church by Errors, but does not always overthrow it. **4.** This Promise secures the Church from damnable Sins as much as from damnable Errors, for the Gates of Hell prevail as surely and as frequently by one as the other. If therefore notwithstanding this Text, Popes have fallen
into

into damnable Sins, they may consequently fall into damnable Heresies ; but the former is confest, *Ergo.*

2d Objection.

If the Church may Err, then Christ does desert her, but he has promised not to desert his Church, John 14. 18. Matth. 21. verse last.

Answer.

1. Christ does not desert his Church for all kinds of Errors. 2. He deserts not the Church unless she first leave him; but when she abandons him, he deserts her. 3. In Promises there is a mutual Stipulation; God promised he would walk in the midst of the people of *Israel*, shall we therefore conclude they could not Err? A Husband promises to be Faithful to his Spouse during Life; therefore the Spouse cannot become an Adultress.

3d Objection.

The Church is called the Pillar and Ground of Truth, 1 Tim. 3. 15. Therefore cannot Err.

Answer.

1. This is spoken of that Church wherein *Timothy* was placed, which was that of *Ephesus*, But who will say that Church hath not Erred? 2 The term of Pillar notes the solidity, but not the infallibility of the Church; it may signifie the difficulty of its removal, but not the impossibility. 3. This phrase may denote the Churches Duty, not her Practice; what she ought to be, not what she always is. So 'tis said, *Rom. 13. 3.* Rulers are not a Terror to Good Works, but to the Evil;

Evil ; shall we therefore conclude, that never any Rulers were, nor can be a terror to good works ?

4. This Argument proceeds from a Declaration of the Churches present state, (for all that the Text asserts, *that the Church was then a pillar of truth*) to an assurance of its perpetual continuance in that state ; which is as absurd as if we should argue, that because it is once said to be a seat of Righteousness, therefore she must always be so ; whereas the Prophet complains, *the faithful City (viz. she that was so) is become an Harlot, she was full of judgment, righteousness lodged in it ; but now murtherers, Isa. 1. 12.*

Object. 4.

The Church is compared to a great and conspicuous Mountain, and to a City seated on an Hill, Dan. 2. Isa. 2. Micah 4. Mat. 5. 4. But these cannot be hid, therefore the Church can never be obscure.

Ans. 1.

The Church is compared to a great Mountain for its firmness and stability ; and to a City on an Hill, not for its Visibility, but Excellence and Sublimity above all other Assemblies.

2. Those Texts speak either of the amplitude of the Christian Church in respect of the Jewish, or of the calling of the Gentiles, and spiritual resort to the Church, or of the Doctrine and Lives of the Apostles.

VII. The Notes of the Visible Church, are the pure preaching of the Word of God, and lawful Administration of the Sacraments according to Christ's Institution, which are necessarily required thereunto———*Go ye and teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things which I have commanded you, Matth. 28. 19, 20. And they continued stedfastly in the Apostles Doctrin, and Fellowship, and in breaking of Bread, and Prayers, Acts 2. 42.*

These Notes belong to all Churches alike, so far as concerneth the Fundamentals of Religion; But in respect of Accidentals, they are in some Churches more, in some less. We are not therefore presently to doubt of the truth of any particular Church, or separate from it, because of every Error or Abuse, so that there be not a razing of the Foundation, or falling off from the main hinge of Salvation, viz. from the two Tables of the Law and Faith in Christ.

The Marks or Notes of the Church assigned by Cardinal Bellarmine.

Answers thereunto.

Notes ought to be proper, belonging to that of which they are Notes, and nothing else, and to be inseparable from it, but most of these are not such: For,

1. *Its having
the Name Ca-
tholick Church
and Christian.*

The imposing of Names is a matter of Fact, rather than Right, therefore an Argument taken from the Name is of no Force, unless the thing answer to the Name, Rev. 3. 1. *Thou hast a Name to live, but thou art dead.* Scarce any Hereticks but assume these Names.

2. *Antiquity.*

This belongs not to the Church *alone*, nor *always*: Not *alone*, for the old Serpent is of great Antiquity who is the Churches greatest Enemy: Not *always*, for the Church hath not been always Ancient, there being a time when she was Young. True Antiquity is the first principle of things, which as it's first, so it is most true; The Antiquity of the Apostolical Church is to be reckon'd from the preaching of Christ and his Apostles: But the Church of *Rome*, as it is at this day, arose long after the Apostles: And Antiquity, without Truth, is but a Grey-headed Error.

3. *A constant
duration with-
out interrup-
tion.*

This is indeed a property of the Visible Catholick Church, but depending on God's promises doth more appear to Faith, than
to

to Sense. And as it is not true Antiquity which depends not from the first Principle, so there can be no true Duration which hath not its Original from the same.

4. *large extension and multitude of Believers.*

This belongs not always to the Church, as we see in the days of Noah, Abraham, &c. yea, this Note is not natural to the Church, for there is still the greater number amongst the wicked; thence Christ calls his Church, *a little Flock*, Luk. 12. 32. and we are charged to *strive to enter in at the strait gate*, Mat. 7. 13.

5. *The succession of Bishops.*

This is neither the Churches Note alone, nor always. Not always, for in the beginning of the Church there was no such Succession: Not alone, for in the False Church there is found a Succession of Bishops; we must therefore look rather to the Succession of Doctrine, than of persons; and the persons are to be judged by their Doctrine, not the Doctrine by the persons.

6. An Agreement in doctrine with the ancient Church.

This is indeed a true Note, but the same with ours, *viz. the purity of the Word and Sacraments*, as it was in the time of the Apostolical Church, from which we affirm the Church of *Rome* is degenerated, and are ready to joyn Issue with them thereupon.

7. The Union of the Members with their Head the Pope, and amongst themselves.

The former part of this may be a true Note of the present Church of *Rome*, but not of the Church of Christ, who placed no such Head as the Pope over his Church, but is himself its Head, with whom all true living Members have Union and Communion. The latter part cannot be attributed to the Church alone; For there are many that confederate in Evil, and there is a sort of Union amongst the Devils, *Mat. 12. 8*: Nor is it truly applicable to the Modern Church of *Rome*, there being many and considerable differences amongst its Members, as for Instance, Whether the Pope be above a Council, or a Council above the Pope? and in which of the two Infallibility resides, &c.

8. Holi-

8. *Holiness of
Doctrin.*

This is the same with the 6th.

9. *Efficacy of
Doctrin.*

This also answers the 6th, and our Notes too, but no way do either of them suit the *Roman Church*; For as her Novel Doctrins oppose real serious Holiness, so if the Sword had not been more prevalent with them than the Word, and carnal politick Considerations, about the efficacy of their teaching, Popery had never spread so far, nor continued so long in the world.

10. *Holiness
of Life in the
first Authors
and Planters
of Religion.*

This Holiness of the first Authors and Planters, if it be referred to the Prophets, or Christ and his Apostles, we acknowledge they were holy, and what they planted most true. But yet this cannot be a perpetual Note of the Church any further than it imitates them, and persists in their Doctrin; for their Holiness is no further or longer in the Church. Again, if this be referred to others, it is either inward or outward; if inward, it cannot be a mark of the Visible Church. *He*

is a true Jew that is so in secret, Rom. 2. 29. God only knoweth who are his; if outward, it must not always be depended on, for Satan can transform himself into an angel of light, 2 Cor. 11. 14. The Donatists and Hereticks call'd Cathari, pretended to the highest Sanctity, therefore the Church is to be judged by her Doctrine, not by the Life of her Doctors, Mat. 23. 2. *Whatsoever they bid you observe, (that is consonant to God's Word) observe and do, but do not you after their works.*

11. *The glory of Miracles.*

12. *The light of Prophecie.*

The gifts of Miracles and Prophecie were extraordinary, given to confirm the Gospel, which are ceased, and so can now be no longer a mark of the true Church; any further than it holds the same Truths, which those Miracles were wrought to confirm; therefore the Apostles make no promises of other Miracles and Prophecy; but rather make the boasting thereof a Note of the Antichristian Church, 2 Thess. 2. 9. Rev. 13. 13. And Christ himself saith, *He will not know such*, Mat. 7. 22. The ancient true Miracles attested that

Doctrin which we teach and believe; other modern pretended ones, were either Impostures of ill men, or lying Wonders of bad Spirits. Nor does it seem any strange thing, that God should permit some *true Wonders* to be done, to delude them who have *forged so many* to deceive the world.

13. *The Confession of Adversaries, as Heretiques, Jews, &c.*

If the Testimony of Adversaries must be one mark of a true Church, then certainly there never was a true Church, for Adversaries have always spoken against the true Church. But in truth the Authority of such Testimonies is no more than that of the Adversaries themselves, by whose accession nothing is added, and by their want nothing diminished.

14. *The unhappy end of those who have opposed the Church.*

These are both so uncertain, as not to deserve the Title of Notes or Marks of the true Church. A disastrous Death, as to outward appearance, is common to the true Servants of God with the Enemies of the Church, and these, no less than they, enjoy outward prosperity; so that we may say with

Solo.

And,
15. The happiness of those who have defended Her.

Solomon, of such, Man knoweth not either love or hatred, *Eccles.* 9. 3. Yea, it may rather be said to be a Note of the False Church, for the Churches condition in this Life is for the most part calamitous and sad, *John* 16. 20. *Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice.* And the Scripture testifies, that temporal Felicity rather happens to the ungodly, whose whole portion is in this life, *Psal.* 73. 3, 4, 5.

VIII. This much of the True Church, whose Enemies are either open, as *Heathens, Jews, and Mahumetans*; or secret and counterfeit, as *Hereticks and Schismaticks*.

IX. *Hereticks* are they, who stubbornly and obstinately maintain, after sufficient Conviction, and against the plain light of Truth, some Error, which overthrows directly, or by necessary consequence, the Fundamentals of Christian Faith.

X. *Schismaticks* are they, which, without just cause, refuse Communion with, and separate from a particular Church; or, out of Ambition, withdraw themselves from the Universal Church. Like the *Donatists* of old, of whom *St. Augustin* testifies, That they assumed to themselves [exclusively to all others] the Name of *Catholique*, and said that their Sect was the only true Church, and so damned all other Christians; and upon this Heretical Opinion, they Schismatically separated from the

whole Church. [*August. in Collat. cum Dona'istis.*] We need not seek far for a Parallel.

XI. The grand Enemy of the Church is in Scripture denoted by the Name of *the Antichrist*, so called, by way of Eminence, as a greater Opposer of Christ, than others who in a common sense deserve that Name. He is also stiled, *the Man of Sin, the Son of Perdition, &c.*

Of this Antichrist the Scripture gives us this *graphical Description* following,

1. The Mystery of this Antichrist is said to begin to work in the Apostles times, *2 Thess. 2. 7.* *1 John 4. 3.* (that is, the Seeds already began to be sown, whence in time he should arise) but he should not be revealed, till after he that letteth (which by Interpreters is generally understood of the *Roman Emperor*) were taken out of the way, *2 Thess. 2. 7.* And that he should not be totally destroyed till at or near Christ's second coming; whence it undeniably follows, That this Antichrist cannot be any one only individual person, (for how then should he so long continue?) but as 'tis usual in Scripture under a single Name or Form to represent the whole Race of such a Kingdom or Monarchy, as *Dan. 7. Rev. 13.* so here it signifies a certain state or order of men, one for the most part at a time, but many by succession carrying on the same design after each other.

2. He is raised by Satan, *2 Thess. 2. 9.* his coming shall be with the power of Satan, *Rev 13. 4.* The Dragon gave him power, whereas otherwise Magistrates are raised by God, *Rom. 13. 2. & 3.*

3. He

3. He is a Christian in Name, *2 Theff. 2. 4.* He sits in the Temple of God, that is, in the Church; But yet really is a bitter Enemy to Christ and his Church, *1 John 4. 5.* He denieth Christ to be come in the Flesh (that is, by the sequel of his Doctrin) and makes War with the Saints, *Rev. 17. 6.* He hath Horns like the Lamb, *Rev. 17. 11.* that is, arrogates to himself that which belongs to Christ, but he fights against the Lamb, *vers. 14.* All which is agreeable to the notation of the word Antichrist: For the Preposition, *Anti* may be *Englisht* either against, or, for, and instead of; in which last sense 'tis used, *Matth. 7. 27.* *ἀντι ἐμοῦ καὶ τῶ* for thee and me, and the like elsewhere in the New Testament: And so *Ἀντιβασιλεὺς Ἀντισεβαστηγός* in Profane Authors are used often for a Vice-Roy or Lieutenant General. So that Antichrist may be rendred either Christ's Enemy, or his Vicar, as including both, the first in reality, the second in pretence and usurpation.

4. He sits in the Temple of God, *2 Theff. 2. 4.* Not in that of *Jerusalem*, which is long since demolished; but in the Church, which is God's Temple, *2 Cor. 6. 16.* in which he sits, that is, Domineers and Reigns, as *2 Theff. 2. 4.* He sits as God, and exalts himself above every thing that is called God, *Rev. 18. 7.*

5. The Seat of his Empire is in that great City, which (in the time of *St. John*) Reigned over the Kings of the Earth, *Rev. 17. 18.* Situate on 7 Hills, and that has been under 7 Hills, and that

150 *The Plain Christian's Guide :*

has been under 7 Kings or Forms of Government, and Envasalizes many people and Nations, as appears in the same Chapter.

6. He establishes himself by pretending to Miracles and lying Wonders, 2 *Thess.* 2. 9. *Rev.* 13. 13.

7. He causes every one great and small to receive his Mark on their Right-hands or Foreheads, and suffers none to buy or sell, but such as have his Mark, or Name, or Number of his Name; which number is 666.

8. His Idolatry by a Phrase familiar in Scripture, is shadowed out by a *Whore*, *Rev.* 17. 2. His boundless Ambition, appears by the fore-cited place in the *Thessalonians*; his Covetousness is noted by his gainful Merchandizing, *Rev.* 18. 11. His Cruelty is set out by the Beast drunk with the Blood of Martyrs, *Rev.* 7. 6. His Impurity, by Sins heaped up to Heaven, *Rev.* 18. 5. And all these in general by those Mystical names of *Sodom*, *Egypt*, *Babylon*, and *Jerusalem*, in which, Mystical Christ, that is, Christ in his Members, is Crucified, *Rev.* 11. 8. and 14. 8.

9. He is to be Revealed in the last times, for he that letteth must first be taken out of the way, 2 *Thess.* 2. 7, 8. That is, the *Roman* Emperors, for so long as they lived in *Rome*, it hindred the revealing of *Antichrist*; and there must precede a great Apostacy or falling away from the purity of the Christian Faith and Manners, *vers.* 3.

10. The occasions of which Apostacy, and some of the special Doctrins of Antichrist, are set forth

1 Tim. 4. 1, 2, 3. Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrins of Devils; speaking Lies in Hypocrisie, having their Conscience seared with an hot iron. Forbidding to Marry, and commanding to abstain from Meats.

12. His Destruction is foretold to be two ways, first, he shall be consumed by the Spirit of Christ's Mouth, 2 Thess. 2. 8. With the Sword of his Word which proceedeth out of his Mouth, Rev. 19. 21. That is, his Power shall be much impaired by the sincere Preaching of the Gospel. Whereby his Falshood being discovered, the Lovers of the Whore shall hate her, and make her desolate and naked, and burn her with Fire. And finally by the glorious coming of Christ he shall be utterly abolisht, and together with all his Adherents cast into the Lake of Fire which burns with Brimstone, Rev. 19. 20.

This is the description of Anti-christ laid down in Holy Scripture; which I conceive needs no further Comment to lead us to an Application.

CHAP. VII.

Of the Sacraments. That there are but Two establisht in the New Testament. Of Baptism; Of the Lord's Supper; Of Transubstantiation; Touching, Receiving in both Kinds.

I. THE Sacraments of the New Testament are not only Notes or Marks of our Christian Profession, but rather certain Testimonies and efficacious Signs of the Grace and Good Will of God toward us, by which he invisibly works in us; and not only enlivens, but likewise confirms our Faith in him. Or Ordinances of God, wherein by giving and receiving of outward Symbolical Elements, according to his Will, the Promises of Grace made in the Blood of Christ being represented, exhibited and applied unto us, are further Signed and Sealed between God and Man, for the strengthening of our Faith, and bringing us more effectually to the Practice of God's Commandments: Or more briefly, *Signs divinely Instituted, that declare, seal, and in their right use exhibit the Grace of God in Christ to Believers.*

1. The Word *Sacrament* which of old was used for a Military Oath, entred into by Soldiers to their General; and sometimes for Money deposited as a Pledge by those who were in Suit at Law,

Law, is not unfitly applied in the Church to the signs of Grace: For by the Sacraments, as it were by solemn Oaths we are bound to observe what is promised and required in the Covenant on our parts; and the same are to us as pledges of Grace promised in the Covenant on Gods behalf: And therefore if the Word be not expressly found in Scripture, yet the things thereby designed being found there, it may properly and conveniently be used.

2. It is also called *A Mystery*, as it signifieth a Secret and Divine Thing proposed in Signs and Types; yet the word *Mystery* reaches further than the word *Sacrament*, for tho' every Sacrament be a Mystery, yet all Mysteries are not Sacraments.

II. The Sacraments of the New Testament are only Two, *viz.* Baptism and the Lord's Supper. The first, of the admission of God's Children into the Church, there to be partakers of an everlasting Communion with Christ. The second, of their Preservation and Nourishment therein, to assure them of their continual increase in Christ; in which respect the former is once only; the latter often to be administred and received.

That there are no more Sacraments appears,

1. Because these Two Seals assure us of all God's Graces; As of our Regeneration and Ingrafting into Christ, so of our growth and continuance in him *We are all Baptized into one Body, and have been all made to drink into one Spirit, 1 Cor.*

12. 13. As in the bodily Life we need no more but to be born, and then to have this Life preserved; so our Birth in Christ being represented by Baptism, and our Nourishment after that New Birth, by the Lords Supper, there is no need of any other Sacraments.

2. In every Sacrament (according to the proper acceptation of the Word in Divinity) there are five Conditions required. 1. That it be Instituted by Christ himself immediately. 2. That it have some sensible Element or Sign. 3. That it have the Promise of God concerning saving Grace and Eternal Life added to the Sign. 4. That it represent, and to worthy Receivers seal and apply Christ and the Benefits of the New Covenant. 5. That it be given to the whole Church to continue to the end of the World. But these Conditions agree only to those two Sacraments which we have mentioned: Not to confirmation Penance, Orders, Extreame Unction, or Matrimony, which some would have to be Sacraments of the Gospel, thereby to complear the number of Seven.

3. Nor were there any other esteemed as proper Sacraments of the Gospel by the Primitive Churches or Fathers. *Peter Lombard* the Schoolman, who Flourish'd but about the Year 1140, being the first Man that ever presum'd to fix the number *Seven*; nor was the same generally receiv'd or establisht by any Council, until that of *Florence*, which ended but in the Year 1439.

Tho'

4. Tho' with Antiquity we justly disown the other Five to be proper Sacraments, yet as to the things themselves, we retain and make use of them (all but one) to such good ends and purposes as they serve for: For 1. As touching *Confirmation*, see the Office appointed for it in the Liturgy, which duly observ'd, does tend much more to the promoting of Knowledge and Godliness than as 'tis practised in the Church of Rome. 2. Nor do we attribute the Title of *Sacrament* to *Holy Orders* (or the calling of Persons to the work of the Ministry) because they belong not to the whole Church, but to some particulars, which we acknowledge ought to be undertaken and conferr'd with the greatest Caution, Reverence, and Solemnity, both in the *Ordainers* and those Ordained. 3. Touching *Matrimony*, tho' we grant that it is capable of a signification of the *Mystical Union* between Christ and his Church; and that it is an *Honourable State* instituted by God in Paradise, yet we cannot count it a *Sacrament*; for then a Sacrament of the Gospel should be common to *Heathens*; for with the same Apostle we judge it to be *Honourable in all Men*, and particularly that it may lawfully be undertaken by the Ministers of the Gospel as well as other Christians; St. Peter himself being a *Married Man*, and others of the Apostles, as is intimated by St. Paul: *Have we not power to lead about a Sister, a Wife, as well as other Apostles and Cephas?* 1 Co. 9. 5. A Bishop must be blameless, the *Husband of one Wife*, 1 Tim. 3. 2. *Their Wives must be grave and sober*, v. 11.

Forbidding to *Marry* is branded as a Doctrin of Devils, 1 *Tim.* 4. 3. And we cannot but admire the Church of *Rome* should at the same time advance it to a *Sacrament*, and yet so severely forbid all her Clergy the use of it, and reckon them a more Holy sort of persons that make *Vows* against it. 4thly. Touching *Penance*, tho' we do not with the Church of *Rome* exact from people that unnecessary, or indeed impossible Task of a *particular Confession* to the Priest of all private Sins as absolutely necessary to Salvation; nor send them on long Pilgrimages to this or the other Image; nor to give themselves so many Lashes, or mumble over so many *Pater Nosters* or *Ave Maria's* without either Understanding or Devotion (which external Drudgeries signifie very little to amend the Soul, but rather tend to destroy it by leaning on such *Formalities*) yet we press them to the great and indispensable Duties of sincere *Repentance* and *Reformation*, without which they cannot be pardoned; And that they should confess their Sins to God with shame and sorrow, and speedily and thoroughly forsake the same; as also advise them, when they find their Consciences burthened or perplext, to impart their condition to the Minister for Direction and Comfort; and in some cases of notorious, open, scandalous Offences, a *public Penance* is enjoyned, and a general Confession and Absolution prescribed in our Liturgy. Lastly, As for *Extream Unction*, as 'tis practis'd in the Church of *Rome*, it has no Warrant from Scripture, for the *anointing* mention'd, *Mark* 16.

13. or *James* 5. 14. was intended for the Health of the *Body*, and the usage seems to have ceased with the Gift of *Miracles*; but they pretend it for the benefit of the *Soul*, and therefore use it not commonly till they perceive no hopes of Recovery; for which Ceremony, as there is no Command of *God*, so neither any promise of Spiritual Benefit thereby, but the same is attended with much Superstition, and, we fear, betrays many a poor *Soul* (depending on it) to Destruction.

III. The Efficacy of the Sacraments depends not upon the Intention of the person that Administers them, but upon the work of the Spirit, and the word of Institution, containing a precept for the use of them, and a promise of the benefit by them. *Neither is he that planteth any thing, nor he that watereth, but it is God that giveth the Increase,* 1 Cor. 3. 7.

The *Romanists* by making the Efficacy of the Sacraments depend on the Intention of the Priest, [See, Council of *Trent*, *Sess.* 7. *Can.* 11. and the common Opinion of their Doctors] do suspend their Faith and Salvation upon great Uncertainties; For as they hold, That they cannot be saved without Baptism: So they also hold, That the external Act of Baptism is no Baptism, if the Priest did not intend to make it a Sacrament; And how can they be sure of the Priest's Intentions? Nay, thus they cannot be sure that they have any Sacraments or Priests amongst them, for they must be Infallibly certain that he is a Priest that Consecrates,

secrates, and that he hath an Intention to make a Sacrament. But how can they be assured of his Priesthood? They must first be assured of the Priesthood of him that Baptized him, and of the Bishop that Ordain'd him, and of the Archbishop that Ordain'd, and of the real Intention of all the Three; which is impossible, so that according to their own *Principles* the people have no certainty that they are Christians.

IV. Nor do the Sacraments confer Grace by the meer Work done, or Sacramental Action. We grant the Sacraments are not meer Signs, but Efficacious to Work Grace, if they be rightly used; not by the meer work done, but by the power and operation of the Spirit, *1 Cor. 12. 13. Matth. 3. 11.* As *Elisha's* Bough made Iron to swim, or *Moses's* Rod divided the Red Sea, not by inherent Vertue in it self, but by the Power of God. Nor is the Efficacy of Sacraments tied to that moment of time, wherein they are administered, *John 3. 18.* But they become effectual means of Salvation to such only as by Faith receive them, *1 Pet. 3. 21.* Baptism doth Save, not by putting away the Filth of the Flesh, but the Answer of a good Conscience, *1 Cor. 11. 28, 29.* Let a man examine himself, and so let him eat of this Bread and drink of this Cup. For he that eateth and drinketh unworthily, eateth and drinketh his own Damnation. We are not to think that the Sacramental Signs, as Water in Baptism, &c. tho' joyned with the words of Institution barely pronounc'd, have in them.

themselves inherent Vertue to work and produce Grace, as Physick to cure, or Fire to burn; For such a Conceit is, 1. Injurious to God, for he only who made the Heart can sanctifie it; the cleansing of the Soul by Grace being as great a work as Creation. 2dly. The word Preached doth not Profit without Faith, therefore not the Sacraments. 3dly. Did the Sacrament confer Grace upon *Judas*? Or did *Simon Magus* receive Grace by Baptism? St. Peter testifies the contrary, *Acts* 8. 13. compared with *vers.* 23. We may therefore conclude with that Axiom of St. *Augustine*, *Non Sacramentum, sed Fides Sacramenti Justificat*. We are not Justified by the Sacrament, but by the Faith of the Sacrament.

V. The principal ends for which God hath Instituted the Sacraments, are 1. To help our insight as clear Glasses, for so the Apostle tells the *Galatians*, *That before their Eyes* [that is, in the Sacrament] *Christ had been evidently set forth, Crucified amongst them*, *Gal.* 3. 1. 2dly. To relieve our Memories as lasting Monuments, *Luke* 22. 19. *This do in Remembrance of me*, *1 Cor.* 11. 26. *As often as ye eat this Bread and drink this Cup, ye do shew forth the Lords Death till he come*. 3dly. More especially to confirm and strengthen our Faith, as most certain Seals and Pledges, *Rom.* 4. 11. Whereby, 4thly. they become our Bonds of Obedience, and the Marks and Badges of our Profession; so that in short, they were appointed, and are to be made use of for the clearing of our Know-

Knowledge, for the helping of our Memories, for the strengthening our Faith, and for the quickning of our Obedience.

VI. Baptism is the first or initial Sacrament of the New Testament, by which those that rightly receive it, are admitted into the visible Church, and the Priviledges thereof; the washing of Water by our Lord's Institution, not only representing the Powerful washing away of our Sins by the Blood of Christ, but also confirming and visibly sealing the Promises of Regeneration and Adoption; in which we are buried with Christ, *Rem. 6. 3.* and die to Sin by vertue of his Death, and rise again to newness of Life by the power of his Resurrection. Whence 'tis called, *1 Pet. 3. 21.* [συνειδήσεως ἀγαθῆς ἐσφωτισμα εἰς Θεόν] the Stipulation of a good Conscience towards God, or a mutual Contract; because as God thereby admits and receives a person into his Church, and Seals unto him the Covenant of Grace, so the party Baptized does solemnly Vow, and Seals it by undertaking that Ordinance, *To forsake the World, the Flesh, and the Devil, and to Live to Christ and the Glory of God in Obedience, Righteousness, and Holiness.*

VII. This Sacrament was brought into the Church at the Commandment of God (*John 1. 13.*) by the Ministry of *John*, therefore call'd the *Baptist* (*Mat. 3. 1.*) but afterwards sanctified and confirmed by our Saviour Christ himself, being Baptized by
John

John (*Matth.* 3. 13.) and giving Commission to his Apostles and Ministers to continue the same in his Church to the Worlds End, *Matth.* 28. 18.

VIII. The outward Matter of this Sacrament is only *Water*, there being a natural fitness therein to express the inward invisible Mysteries thereby signified. For,

1. Water is a necessary Element; the Natural Life of Man cannot be without it, and the Blood of Christ is as necessary to his Spiritual Life.

2. Water is a Refreshing Element, *The Hart panteth after the Water Brooks*, *Psal.* 42. 1. The Thirst of the Body cannot be quenched but by Water (or that which proceeds from it) whence the height of Misery is described by a barren and dry ground, where no Water is, *Psal.* 63. 1. So the Thirst of the Soul cannot be quenched but by the Blood of Christ, *Joh.* 4. 13.

3. Water is a free, cheap, obvious, common Element, easie to come by without Cost; any may go to the River and drink. So is the Blood of Christ, *Isai.* 51. 1. *Ho! He that thirsteth come and drink freely.* 'Tis offered as generally to All, Rich and Poor, High and Low, Bond and Free, every one may lay claim to, and have an interest in it, *John* 1. 12. Whoever receiveth, whoever believeth the Proposal, is without restraint, none can say I am shut out or excepted.

4. Water is a copious and plentiful Element, there is no less in the River for thy drinking of it; so is the Blood of Christ All-sufficient, an inexhaustible

exhaustible Fountain of Grace and Salvation ; of his Fulness we may all receive, and yet he be never the more empty ; whence the Scripture speaks of plenteous Redemption.

5. More especially Water is a cleansing and a purifying Element, and it resembles the Blood of Christ fitly in that ; For the Blood of Christ cleanseth us from all Sin, *1 John 1. 7.* Which therefore was long before expressed by the Prophet under the name of Water, *Ezek. 36. 25.* *I will sprinkle clean water upon you, and you shall be clean from all your filthiness.* For as in the beginning the Spirit moved on the Waters, and was the cause of Generation, so in the Baptism of Water and the Spirit, is effected our Regeneration.

But besides all this, we must have an Eye to God's Divine Institution, appointing and ordaining this Element to typifie to the Soul Christ Crucified in his cleansing Quality ; For otherwise, tho' there were never such an aptness in the Creature, yet it ought not to be made use of in the Sacrament, unless the Lord do specially appropriate it to such a purpose ; And then with God's Institution there goeth a Blessing, and a peculiar Power and Vertue attends on a Divine Ordinance. That which makes the outward Signs significant, being God's Word and Appointment, and therefore we cannot allow of Oyl, Salt, Spittle, &c. which the Church of *Rome* uses and enjoins in this Sacrament, because they are the meer Inventions and Additions of Men.

IX. *Baptism*, tho' administred but once, is of a continual use throughout a Christian's whole Life: Its vertue and efficacy loseth not its strength by time. In all thy Doubts and Fears, look back to thy Baptism, and the Promises of God sealed up unto thee there: Lay hold on them by Faith, and thou shalt have the actual Comfort of thy Baptism, and still feel the sweet effects of it. In all thy failings, slips, and revolts, to recover thy self have recourse to thy Baptism. New Baptism shall not need, the Covenant and Seal of God standeth firm, he changeth not; only renew thy Repentance, renew thy Faith in those blessed Promises of Grace, sealed to thee in thy Baptism; renew thy Vows then entred into, and renew thy Resolutions to observe them more strictly for the future, and thou shalt find it of wonderful Efficacy and Comfort to thy Soul.

X. THE LORD'S SUPPER (so called 1 Cor. 11. 20. because our Lord sitting at his last Supper Instituted it the Evening before he suffer'd) is the other Sacrament of the New Testament, wherein God, by the signs of Bread and Wine, sanctified according to Christ's Appointment, and rightly received by the Communicant, doth signifie, seal, and spiritually exhibit to Believers the Body and Blood of Christ, broken and shed for their sakes, whereby they are nourished and assured of their growth in Grace unto Eternal Life.

This

This Ordinance is also called by a Metonymy of the Effect, **THE COMMUNION**, viz. of the Body and Blood of Christ, 1 Cor. 10. 16. of which worthy Receivers are therein partakers, as also because the Members of the Church are thereby more firmly United one to another in Charity. 2dly. Thence it was also anciently term'd *Synaxis*, the coming together or Assembly; for as that was one main end of their solemn Religious Assemblies, so they all generally communicated (which condemns the *Roman* private Masses, where none receives but the Priest.) 3dly. By a Metonymy of the Subject 'tis styled *The Lord's Table*, 1 Cor. 10. 21. And 4thly. sometimes the *Eucharist* (by the Ancient Fathers) that is to say, *Thanksgiving*, because the rendring of Thanks to God, always accompanied it. But that it was, or ought to be called either *The Mass* or *Sacrament of the Altar*, we find not in Scripture, nor in the Genuine Writings of the purer Ages of the Church.

XI. The external Matter of the Lord's Supper are the visible Signs, viz. *Bread* and *Wine*; which being the chiefest means of Man's Corporeal Sustainance, *Psal.* 104. 14. were most aptly made choice of to represent our Spiritual Nourishment. The inward or heavenly Matter is the thing signified, to wit, Christ and all the Benefits of his Passion and Mediation; and whilst the Sign is given by the Minister, the Faithful do actually receive the thing signified; For we deny not the Presence of Christ, or of his Body or Blood in the Action

Action of the Sacrament, for besides that he is present in his Divine Person, he is not wanting in the presence of his Spirit to his own Body and Blood, not locally, but *sacramentally*.

For you are to observe, That there is a three-fold Presence, besides that which is local, *viz.* 1. *Symbolical*, when things are represented to the mind by some Sign or Symbol, as things by words or voices, Man by his Image. 2. *Spiritual*, when we represent to our Selves by Faith; some Spiritual thing, either not yet existent, or not locally present; so *Abraham* saw Christ's day, *John* 8. 58. 3^{dly}. *Vertual*, when that which is distant in place, is present in Power and Efficacy, as the Sun. These three ways of Presence meet in the *Sacrament*. For the Body and Blood of Christ are present to us. 1. *Symbolically*, as they are represented by an external Sign. 2^{dly}. *Spiritually*, as we apply by Faith to our selves Christ's Body and Blood, with his Merits. 3^{dly}. *Vertually*, as we perceive the Fruits thereof in our Hearts. The first degree of Sacramental Presence belongs to all, the second and third to the Faithful only. Therefore tho' Christ's Body by local presence is as far distant from the Symbols, as Heaven is from Earth, yet there is a Sacramental Presence: Presence not being opposed to Distance, but to Absence.

XIII. The Sacraments are not therefore bare empty Signs, because the Symbol, and thing signified are not locally united, nor there remain notwithstanding, 1. The Signs *Signifying*. 2. *Exhibiting*. 3. *Applying*. 4. *Sealing*. For

For Signs are either significant only, as a Painted Image signifieth a Man ; or exhibiting also, as a Sceptre, Keys, a Turf of Earth, and such like, which being exhibited, Regal Power is also conferr'd, and leave to enter the House, and Possession granted of the Premises ; Or they are applying Signs, as that Promise of God to preserve the 144000, *Rev. 7. 3.* which the Angel applied to each one, by setting a mark on his Fore-head. Or, Lastly, they are confirming Signs, as Earnests, Seals, and such like. Now these four sorts of Signs meet in the Sacraments. For 1. The outward Symboles do signifie and represent Christ's Body and Blood. 2dly. Together with the Sign, the thing signified is exhibited ; yet not in the Sign, but in the Sacramental Action ; the Minister exhibiting the Sign, and Christ the thing signified is exhibited. 3dly. The thing signified, generally promised to the Faithful in the Gospel, by the exhibition of the Sign, is applied to each Believer. 4thly. The same Promise is confirmed by the Sacraments ; whence they are not only call'd Signs, but Seals also, *Rom. 4. 11.*

XIII. From this Union and Relation of the thing signified, to and with the Sign there ariseth a Sacramental Phrase or Speech, in which the thing signified is spoken of the Sign ; but such manner of Speech expresses what these outward Signs signifie, rather than what they are in themselves, or of their own Nature.

Thus

Thus, *Gen. 17. 9.* Circumcision is called *The Covenant*, but *vers. 11.* properly *The Sign of the Covenant*. So *Exod. 12. 11.* The Lamb is called *The Passover*; and the like saying is used *Luke 22. 1.* and *vers. 8, 11, 12, 15.* In the same sense are all those places to be understood in which *Expiation* is attributed to *Sacrifices*, and *Purification* to *Water and Washings*. In the same manner, in *Instituting this Sacrament*, While they were eating, *Jesus took Bread*, and when he had *Blessed*, brake IT, and gave IT to his *Disciples*, saying, *Take, Eat, THIS is my BODY*; likewise taking the Cup, and having given Thanks, he gave to them, saying, *Drink ye ALL of THIS, for THIS is the Blood of the New Testament*, &c. *Matth. 26. 26, 27, and 28.* So *1 Cor. 10. 4.* The *Rock* was *Christ*. Nay, the very same is seen in other *Speeches*, besides *Sacramental*, as *Gen. 41. 37.* The *Seven Cows* are *Seven Years*, *Rev. 17. 9.* The *Seven Heads* are *Seven Hills*, and *vers. 12* The *Ten Horns* are *Ten Kings*.

Now where-ever things of *different Natures* are affirmed or joyned by the coupling of the Words, such *Speech* must needs be either *false* or *tropical*; whereas then the word is, in this saying, *This is my Body*, conjoyns things of *different Natures*, to wit, *Bread* and *Christ's Body*; either the *Speech* must be *false*, which to say is *Blasphemy*; or else *Tropical*, as indeed it is, the meaning and true *Interpretation* thereof, and of all such *Speeches* being plain. *Bread* is the *Body of Christ*; that is, a *Sacrament* of his *Body*; Circumcision is *God's Covenant*,

Covenant, that is, a Sign or Sacrament thereof, *Seven Kings are Seven Years, that is, Types and Figures of Seven Years, &c.*

XIV. The Bread and Wine in this Sacrament are not changed in nature, but in use. For the words of eating and drinking do properly belong to those outward Elements, and by a borrowed Speech are said of the Body and Blood of Christ, to note unto us the Communion we have with our Saviour, of whom we are as verily partakers by a Lively Faith, as of the Bread and Wine by eating and drinking them. And thus we say, That these Elements are changed in use, because being separated from a common use, they are Consecrated to Sign and Seal unto us our Spiritual Nourishment and Growth by the Body and Blood of Christ Jesus (*Luke 22.19. 1 Cor. 10. 3, 4.* (For as the Sacrament of Baptism doth Seal to us a Spiritual Regeneration, so the Lord's Supper, a Spiritual Feeding. And even as well the Body and Blood of Christ is in Baptism given us for Cloathing, as they are given in the Lord's Supper for Nourishment. Therefore the Bread and Wine are not the true proper Body and Blood of Christ, but the signs and tokens of them. as in Baptism, the water was only a sign of Christ's Blood, not the Blood it self.

XV. We cannot therefore admit, nor ought to believe the Doctrin of the Carnal Presence, or Transubstantiation, which is made a prime Article

cle of Faith in the Roman Church, viz. That in the Sacrament of the Lord's Supper (or Mass, as they call it) the whole substance of the Bread and Wine, is by the words of Consecration, truly, really, and substantially turned into the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and so into whole Christ, without any of the substance of Bread and Wine remaining. [These are the words of their Council of Trent, Sess. 13. C. 4. and Can. 1. and 2.]

Arguments against Transubstantiation.

i. As for that saying *This is my Body*, if these Romanists will abide by the strict literal words, they make nothing for their Transubstantiation; for he that says, *This is my Body*, does not say, *This is Transubstantiated into my Body*. And if in any usual intelligible sense it may be his Body without this Notion of Transubstantiation, then cannot Transubstantiation be from thence infer'd. Now the sense will be very usual and intelligible, if the words be taken figuratively, as much as to say, *This Bread signifies, represents, or exhibits my Body*; for the like figurative Expressions are frequent in Scripture, as we shewed before, *Article XIII.* To which we may add, That Christ is said to be a Door, *John 10. 9.* A Vine, nay a true Vine, *John 15. 1.* So Believers are said to be all one Bread, *1 Cor. 10. 4.* And *1 Cor. 12. 27.* *Ye are the Body of Christ.* Now will any Man in his Wits argue from these Texts, That our Blessed

I

Saviour

Saviour was substantially a Rock? or a Vine? or that the *Corinthians* were Transubstantiated into the Body of Christ? If not, why will he strain this one Text to a sense alike absurd?

Especially since this figurative way of speaking is rather to be expected in the Institution of a *Sacrament*; the very nature of which is to represent and exhibit some invisible Grace and Benefit by an outward sign and figure; Nor can it be denied, but Christ in the Institution of this very Sacrament useth figurative Expressions, which cannot be taken strictly and literally, as, *This Cup is the New Testament in my Blood, &c.* Whereas therefore the *Romanists* urge that it is absurd to conceive tropical Phrases which are obscure, in Christ's last Will and Legacy. 1. Their Supposition is not true, that tropical Phrases are obscure, for we use Tropes often to illustrate, there being many times greater light and a more lively Idea carried to the mind by a borrowed, than in a proper Speech. 2dly. It is also a mistake that Tropes are not used in Wills and Testaments, for *Jacob's* Will shews the contrary, *Gen. 49.* And *Moses's*, *Deut. 33.* And themselves are forc'd to grant a Trope in these words, *This Cup is the New Testament.* Indeed it was impossible that the Disciples should understand these words, *This is my Body*, literally, because they not only saw, felt, and tasted, that what he gave them was Bread and Wine; but saw likewise as plainly, that it was not his Body which was given, but his Body which gave that which was given; not his
Body

Body broken and his Blood shed ; because they saw him alive at that very time, and beheld his Body whole and unpierced, therefore they must needs understand him, as we do, *Sacramentally*, having been used to the like Expressions in the Scriptures, as is evident by the many Texts herein before cited to that purpose.

2. *St. Paul* divers times calls it Bread, even after the Consecration, 1 Cor. 11. *As oft as ye eat this BREAD and drink this Cup, ye do shew forth the Lord's Death till he come. Whosoever shall eat this BREAD, and drink this Cup of the Lord unworthily, &c.*

3. Christ's Body remains in Heaven, and therefore is not here on Earth. *Christ sits at the right Hand of God, Colos. 3. 1. Whom the Heavens must contain until the Restitution of all things, Acts 3. 21.*

4. It includes great Absurdities, As that Christ held his whole Body in his Hands, yea did eat himself whilst yet he sat whole and entire with his Disciples at the Table. That his Body must be in a thousand places at once, and his whole Body be much less in quantity than the least Limb of his Body, &c. By all which they seem to violate an Article of Faith, and in effect deny the verity of our Lords Humane Body.

5. It subverts the Credibility of the Christian Religion, for that is mainly built on the Miracles wrought by our Saviour and his Apostles, which depended on the senses of those that saw them, but if our senses may not be credited, touch-

ing their proper objects, but I must believe what my eyes, taste, feeling, and smelling inform me to be a Wafer or Wine, to be real substantial Flesh and Blood, where is the certainty of any Miracle? For a Miracle is only a supernatural Effect evident to sense.

6. If the Bread be a very Body of Christ, then there will remain no sign of the thing signified, and so no Sacrament. For a Sacrament always consists of a sign, a thing signified, and the Analogy between them. Now if the Bread be the Body, the sign and the thing signified is the same, and so there can be no Analogy; to say the Accidents as whiteness, roundness, &c. without the substance of Bread, are the sign, is absur'd, for such Accidents do not nourish, nor can signify Communion, &c.

7. It introduces Idolatry, for the *Romanists* Adore and give Divine Worship to the Host or Sacrament, and require the same of all who have Communion with them: Now if this Opinion of Transubstantiation be not true (as we have shewed to be false) 'tis plain, and themselves cannot deny, but they are guilty of gross Idolatry; nor will it excuse them to say, They worship not the Bread but Christ, supposing the Bread to be Christ, for those Heathens that worshipped the *Sun* or *Jupiter*, did suppose them to be Gods. And if such a Plea were good, most Idolaters would be excused. But the Apostle teaches otherwise; *When ye knew not God, ye did service to them which by nature are no Gods*, Gal. 4. 8.

8. The Primitive Church knew nothing of this Transubstantiation ; The Fathers mention it not, nay rather explode any such Conceit. St. Chrysostom (in *Epistol. ad Casar. Monach.*) saith, Before the Bread is consecrate, we call it (common) Bread, but the Divine Grace sanctifying it, 'tis taken off from the appellation of Bread, and accounted worthy to be called the Lord's Body, altho' the nature of Bread does therein remain—— And again (in *Opere imperfecto in Matth. Homil. 11.*) he has these words, In the Sacrament, not the true Body of Christ, but the Mystery of his Body is contained. So St. Augustine (contra *Adimant. c. 12.*) The Lord doubted not to say, This is my Body, when he gave the sign of his Body. And yet more full and express is the same Father in his Book *De Doctrinâ Christianâ*, where delivering several Rules for the right understanding of Scripture, he gives this for one, 'If any Sentence of Scripture seem to command any horrid thing or crime, it is figurative; for Example, Except ye eat the Flesh of the Son of Man and drink his Blood, ye have no Life in you; This seems to command an hainous Wickedness and Crime, therefore it is a Figure, commanding us to communicate of the Passion of our Lord, and with delight and advantage to lay up in our Memory that his Flesh was crucified and wounded for us. Thus the Father.

Query.

But how then came so strange a Notion to be first entertain'd by any Christians ?

I 3

Answer.

Answer.

One Error begot another. You must know that about the Year of our Lord 715, a fierce Dispute arose about Images ; the Church of *Rome* and a Council held there, were for Images ; but the *Greek Church* and a Council at *Constantinople* condemned them : The Popes were so hot and violent in this worthy Quarrel, that *Gregory* the Second Excommunicated the Emperour *Philip*, and *Gregory* the Third, the Emperour *Leo* the Third, because they opposed Images ; And at last in the Second Council of *Nice*, about the Year 788, got Image-worship established.

Now one of the great Arguments of the before-mentioned Synod of *Constantinople* against Images was this, *That our Lord Christ having left us no other Image of himself but the Sacrament in which the substance of Bread is the Image of his Body, we ought therefore to make no other Image of our Lord.* To avoid the force of this Argument, the Bishops at the following *Nicene Council*, who were for Images, did declare, *That the Sacrament after Consecration, is not the Image or Anti-type of Christs Body and Blood, but it is properly his Body and Blood.*

This Doctrin being first broached on this occasion (which was in or about the Year 788) one *Paschasius* Abbot of *Corbey* about the Year 818, did much propagate and advance it in the *Latin Church*, tho' not without vigorous opposition, first by *Rabannus Maurus* Archbishop of *Mentz*, one of the most Learned and Eminent Men of that

Age. And afterwards by *Berengarius*, *Bertram*, and others. But the Doctrin in it self making for the Honour of Priesthood, was eagerly embraced by most of the Clergy ; and poor *Berengarius* forced to Recant, first in a Council held at *Rome* by Pope *Nicholas* the Second, and afterwards again under Pope *Gregory* the Seventh, about the Year 1079. And to declare, *That the Bread and Wine are substantially changed into the true and proper Body of Christ, and after Consecration are the true Body which was born of the Virgin, and did hang on the Cross.*

But tho' they had invented *the thing*, I do not find they had got a name for it, till the Council of *Lateran* under Pope *Innocent* the Third, in the Year 1215, became its Godfathers, and call'd it **TRANSUBSTANTIATION**. So that from the first starting to the compleating of the Opinion, and establishing it for a general Article of Faith, was above 400 Years ; and that too the most wretched time for Blindness and Ignorance that ever the Church labour'd under, and no wonder if whilst Christians were generally asleep, the evil one took advantage to sow his Tares ; for in this dark period it was, that not only this, but most other Popish Errors (as Image-Worship, Purgatory, Indulgences, and Auricular Confession, &c.) received, if not their rise, yet their main growth and reputation in the World.

XVI. The *Lord's Supper* ought to be administered in both kinds (not only the Bread, but also the Cup) to, and received by all the Faithful, or whole Congregation of Communicants, as well as by the Minister or Priest : For,

1. Christ Instituted it in both kinds, with a Command to keep up the Celebration thereof till his second coming, *Matth. 26. 27. He took the Cup and gave it them, saying, Drink ye all of it ;* and fortifies this Legacy and Command with a strong Reason, *For this is my Blood of the New Testament, which is shed for many for the remission of sins.* So *Mark 14. 23. He took the Cup, and when he had given Thanks, he gave it to them, and they All drank of it.* And 'tis remarkable, that he doth not say, *Eat ye All* (tho' they were to do so) *but drink ye All,* as fore-seeing the sacrilegious Attempts of taking away from the People.

Objection.

But the Apostles only were then present, and they were Priests.

Answer.

1. 'Tis evident that the eating and the drinking belong to the same Persons ; If the one be restrained, so must the other ; and since 'tis confessed, That eating belongs to the people by virtue of this Precept [*Eat of it*] by the same reason doth drinking belong to them, by virtue of the Precept [*Drink ye all of it.*] 2dly. Tho' the Apostles were Ministers, yet in this Act they were in the peoples stead, and Christ was the Ministe

or Dispenser of this Sacrament. And as they were Ministers, he commanded them: *Do this in remembrance of me*, that is, take and distribute Bread and Wine to the People, as he had to them; and if they are commanded to give the Bread to the People, they are commanded to give the Wine also. 3dly. St. Paul clearly expounds, and applies this to all Believers; for having recited our Lord's words, thus he writes to all the *Corinthians*, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup*, 1 Cor. 11. Where in four verses he inseparably joyns eating and drinking together.

2. The Commemoration of Christ's Blood poured out at his Death, belongs to the Communion of the Cup, 1 Cor. 11. 25. but that Commemoration ought to be made by all Laymen as well as Priests.

3. To a Testament confirm'd by Death, none ought to add or diminish, Gal. 3. 15. But the partaking of the Cup by all, no less than the use of the Bread, is the Testament of Christ, 1 Cor. 11. 25.

4. If taking away one kind, takes away the thing signified by the Sacrament, and the Analogy between the perfect Nutrition, by a Banquet Corporal and Spiritual, then the Communion ought to continue in both kinds; but the first is true, for Bread with Drink does not signify a perfect Nourishment, nor can the Bread alone represent Christ's Blood shed for us.

5. It is confessed by the most Learned *Romanists* That the whole Church of God (Lay and Clergy) for about 1200 Years, received in both kinds, even the Church of *Rome* it self. This is attested by *Lindanus* (in *Panopliâ*, L. 4. C. 56.) Cardinal *Bona* (*de Rebus Liturgicis*, L. 2. C. 18.) and others. Nay after that, in *Thomas Aquinas's* time (who died in the Year of our Lord 1274, according to *Trithemius*) it was but in some Churches that the Cup was denied to the Laity [*Aquinas*, Part. 3. Quæst. 8. Art. 12.] And so the Famous Jesuit *Gregory de Valentia* (*De Legit. usu Eucharist.* C. 10.) owns that the custom of communicating in one kind began generally to obtain, even in the *Latin* Church, not long before the Council of *Constance*, which was held in the Year 1414.

And remarkable is the Confidence of that Council, who not ignorantly, but with an express *Non obstante* to Christ's Institution, and the example of the primitive Church, deprived the people of half the Sacrament, for these are their words [*Concil. Constan. Sess. 13.*] *Alibi Christ Instituted and Administred to his Disciples this Venerable Sacrament under both kinds of Bread and Wine, and also in the Primitive Church it was received in both kinds; yet notwithstanding, for avoiding some dangers and scandals; this Custom is, upon reasonable grounds introduced, that it be received by Lay-people under the kind of Bread only.* And then they proceed to declare such as persist to maintain the contrary, shall be expell'd as *Hereticks*, and grievously punished; and enjoyn, That no Priest under pain of Ex-

communication shall administer it in both kinds to any Lay-person.

It may, possibly, be some satisfaction to the Reader, to know what were those frightful dangers and scandals mentioned in this Decree; Now John Gerson who was present at that Council and wrote in defence thereof, particularly nominates them, as follows. 1. Because the Liquor may by some casualty be spilt. 2. Because it cannot be carried about amongst the People, but some will be apt to be pour'd over, for some may be troubled with the Palsie. 3. The Chalices or Vessels (which ought to be kept Sacred) will be defiled by being touch'd and handled by Lay-men. 4. The Laymen have long Beards on which some of the Consecrated Wine may stick. 5. In keeping it for the use of the Sick, it may in Winter freeze, and in Summer grow sowre and turn to Vinegar, or putrifie, and Worms (or Flies) be bred in it. 6. By that means, or by Diseased Persons drinking of it before, others may happen to loath it. 7. Some persons do naturally nauseate Wine. 8. In some Countries Wine is not to be had, or not but at very chargeable rates. Lastly, It would give occasion to the people to believe that which is false, as that Lay-people as to the receiving of the Sacrament, are of equal Dignity with the Priests.

— Thus Gerson in *Tractat. cont. Heres. de Commun. sub utraque specie.*

As if our Blessed Lord could not fore-see all this, yet he strictly commands, *Drink ye All*: As if people had not hands and beards, &c. for the first Thousand Years: Yet all the while the Church

Church Administred the Cup to the Laity; as if upon imaginary Inconveniences from, or to, some very few, Christ's Sacred Ordinance must be violated; what God had joyned might be separated, and the far greater part of Christians deprived of one half of the Sacrament, without which indeed, the other is not the Sacrament Instituted by Christ — But I think I need not stand longer to winnow this Chaff. And therefore (having spoken of that which they call *The Sacrifice of the Mass*, before, Chap, 5. Art. 11.) shall hasten to some more usual Observations.

XVIII. The outward matter or signs of the Sacrament of the Lord's Supper, are Bread and Wine; the inward matter is Christ, with all his Satisfaction and Merit.

Bread and Wine were Instituted to be the signs of Christ's Body and Blood, for the analogy, similitude, propriety, and effect that there is between the sign and thing signified.

1. As touching the Bread.

1. As Corporal Life is chiefly sustain'd by Bread, so by Christ (the true Bread) is the Soul nourish'd to Spiritual and Eternal Life.

2. As Bread supplies the Hunger of the Body, so does the Merit of Christ that of the Soul.

3. As Bread is useful and desirable only to those that Hunger, not to those that are full Fed; so the Vertue of Christ's Body profits only those that

that hunger after Righteousness; but those that are puffed up with their own Righteousness, and seem to be full and need nothing, neither regard, nor obtain benefit by it.

4. As one Loaf of Bread is made up of innumerable Grains of Wheat, so we that are many are under one Mystical Body of Christ.

As concerning the Wine.

1. As Wine is a most sweet and refreshing Liquor that makes glad the Heart of Man, and flows from that most useful of Vegetables the Vine; so the Blood of Christ is the most delicious Drink of the Soul, that exhilarates the inward Man; being poured out for us from the side of Christ, who is the true Vine.

2. As Wine quenches our Thirst, warms the Body, and renders us more apt for the Functions of Life; so the Blood of Christ received by Faith, allays the Thirst of the Soul, excites it to Good Works, and enflames it with Charity or Love towards God and our Neighbour.

XVIII. The special ends of these Sacraments are,

1. To renew in our Souls the Memory and Vertue of Christ's Death. 2. to augment our Faith, begotten by the Word Preached; and to confirm unto us our Nourishment, therein by the means of Christ's Passion and Merits. 3. To encrease our Love, our Joy in the Holy Ghost, our
Peace

Peace of Conscience, our Hope of Eternal Life, and all other Divine Graces in us. 4. To stir us up with greater Resolution to Profess Christ than we had done, and quicken our Hearts to all Holy Duties. 5. To excite us to greater Thankfulness to God for his Mercies bestowed upon us in Christ. 6. To unite us more near in Charity and good Will one to another. 7. To difference us from Heathens and other Enemies of Christ; and the better to preserve the publick Ministry of the Word and Prayer in Christian Assemblies.

XIX. The Duties of Worthy Communicants are to be considered either as *before*, or *at*, or *after* the time of Receiving.

1. *Before*, by way of Preparation; *Let a man examin himself, and so let him eat that Bread, &c.*

1 Cor. 11. 28 He must examin 1. His Understanding, whether he knows the Nature and Ends of this Sacrament (which are briefly explain'd before.) 2. His Conscience, to be thoroughly sensible what need he has of it, partly by his wretched estate by Nature, prone to all Evil; and partly by his weak estate by Grace, subject to daily Infirmities and Failings, where let him take a full Survey of his several Sins, both in their kinds and degrees, and aggravations, especially such as by his complexion, custom, or other Temptations he is most frequently guilty of; making an humble, hearty confession of them all to God, with a deep humiliation and sorrow for the same, especially that he should so grievously offend so good a God, who
sent

sent his Son to die for him. 3. Therefore let him examin his Faith, whether he do truly believe, and can, with an humble assurance, look towards the Mercy-seat, even to him who alone is our propitiation, *Rom. 3. 25. Jesus Christ, the Lamb of God, that taketh away the sins of the world, John 1. 29.* which he cannot do, without a firm resolution of abandoning his evil courses, and immediately to begin and persevere in the practice of Vertue and Piety.

4. His Charity, That he love God and his Neighbor; For this Sacrament is a Seal both of our conjunction with Christ, and of our society one with another, *1 Cor. 10. 17.* and thence 'tis call'd *the Communion.* But what Communion can there be, where there is Malice and Envy, Backbiting and Whispering, secret Repining at the estate of our Superiors, or proud disdainful contempt of our Inferiors, or where there are no bowels of compassion towards those that are in misery, nor inclination to relieve to the utmost of our power such as are in poverty, want, or any kind of distress either in body or mind? We must know that true Repentance purgeth our Malice and Uncharitableness amongst other sins, and a sound Faith always worketh by love towards God and our Brethren, *Mat. 5. 22, 23. James 1. 19. 1 Pet. 2. 1. Gal. 5. 6.*

Lastly, That all this may not be done slightly, but with seriousness that so important a matter requires, it will be convenient to set apart some time, and withdraw himself from worldly Affairs, to meditate on these things for the raising up of his Soul to a devout and heavenly temper, fit to entertain

certain such a gracious Myſtery ; giving himſelf to frequent Prayer with all zeal and earneſtneſs, that God would fit and prepare him ſo, that he may not appear at this Nuptial Feaſt without having on a Wedding Garment.

2. *At, and during the time of Receiving,* they ought to uſe all reverent attention, meditating on their own Unworthineſs, and Chriſt's Sufferings, and his inſtimable Love, *Hereby perceive we the love of God towards us, becauſe he laid down his life for us,* 1 John 3. 16. And to ſtir up their Souls to Love and Gratitude again to him for the ſame, reſolving to give up themſelves wholly to be govern'd by him, and walk in Obedience to his Commands.

3. *After receiving,* offer up with all poſſible Devotion Thanks and Praises for that great Mercy, and beg the Aſſiſtance of the Divine Spirit, for enabling thee to perform the Vow which thou haſt now renewed and entred into; that the Crucified Jeſus, of whoſe Body and Blood thou haſt been admitted to be partaker, would by the power of his Death ſubdue and mortifie all thy Corruptions. For after every participation of this Holy Ordinance, we muſt endeavour to find an encrease of our Faith in Chriſt, Love to God and his Saints, power to vanquiſh Sin, and praſtiſe Obedience; a further Mortification of the Old Man, and ſo a greater meaſure of dying unto Sin; a further ſtrength of the New Man, and ſo a greater care to walk more ſteadily in the ways of God all our days.

And if we receive no Refreshment by this Spiritual

ritual Feast, we may justly suspect it is because some secret unmortified Lust remaineth in us, like *Achan's* VVedge of Gold, some beloved sin (either not seen, or not sufficiently sorrowed for, and resolved against) lieth glowing in the Heart, which causeth God to frown upon our Services; in which case a Man ought to descend into himself, and make a more strict search into his Conscience, that he may again come before the Lord with better preparedness, and God will, in due time, give Consolation to every one that unfeignedly seeketh after, and waiteth upon him in his Ordinances.

CHAP. VIII.

Of good Works, Merit, Supererogation, the Moral Law; A brief Comment on the TEN COMMANDMENTS.

THE study and practice of *good Works*, is throughout all the Scriptures most severely enjoined, and they are absolutely necessary as the *way and means* to obtain everlasting life, tho not as the *meriting Cause* thereof.

1. This distinction is grounded on plain Scripture, for *St. Paul* testifies, *That Eternal Life is the Gift of God*, *Rom. 6. 23.* Now a Gift is free, and cannot be merited, for then it were a purchase, according to the same Apostle, *Rom. 4. 4.* To him that works the Reward is reckon'd not of Grace, but of Debt.

Debt: Christ alone is the Storehouse of our Merits; every true Believer is worthy not by his own Works, but in Christ, and by his Merits and Righteousness, *Ephes. 2. 8. By grace ye are saved through faith, and that not of our selves; it is the gift of God, Not of works, lest any man should boast. Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he hath saved us.*

For, 1. Our best works are imperfect; nay, St. Paul saith of himself, *Though I know nothing by myself, yet am I not thereby justified, 1 Cor. 4. 4.*

2. There is a vast disproportion between them and the glory to come. 3. They are Debts which we owe to God, we are bound to do them; so that if we should do all, yet we must confess still we are unprofitable servants, *Luke 17. 10. 4. As good, they are not our own, but proceed from the Spirit of God; tho' they are done by us, yet they are not of us; We are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God, 2 Cor. 3. 5. He works in us both the will and the deed.*

And what Merit can there be in paying an old Debt, especially when he to whom it is paid, lends us at present the money? 5. We do not profit God by them; *If thou be righteous, what givest thou to God? or what receiveth he at thy hands? Job 35. 7.*

Why then should we qualifie our imperfect due, borrowed, unprofitable works (unprofitable, I mean, in this respect, of justifying us in God's sight) with the arrogant title of Merits? To say, That Christ by his Death merited, that our works should merit everlasting life, is an unscriptural

Ex.

Expression, tending to represent our selves as Christ's Partners, and so, in effect, our own Saviours and Redeemers.

Objection.

But the word Reward is often mentioned in Scripture, as——He shall reward every man according to his works, *Mat.* 16. 27. Great is your reward in Heaven, *Mat.* 5. 12. He had respect to the recompence of reward, *Hebr.* 11. 26.

Answer.

There is a Reward of Mercy and Grace, and of Desert or Merit ; the one may be of Bounty far above any thing due to the Party, but so is not the other. This is St. Ambrose's distinction, [*Epist. l. 1.*] There is (saith he) one kind of Reward of Liberality, and another of the wages of Vertues. Thus God rewards two ways, either in meer Justice, and so he rewards the wicked justly deserving damnation ; or in Justice and Mercy both, and so he rewards sincere Believers ; first in Justice, as well in respect of Christ's meriting Reward for such, as for that God having promised a Reward, will, in his Justice, perform it. But this is still also in mercy, both in respect of our selves deserving no such Reward, and of the moving cause which was meerly his own good pleasure. Again, the Reward here is not promised to the work, but to the person, and 'tis not said for his works, as noting any cause of the Reward, but according to his works : For there are many other Rewards
tem-

temporal and spiritual, which God may in some respect proportion to Mens virtues and zeal, tho yet Eternal Life (which is beyond all such proportion) be freely bestow'd for the alone merits of Christ, which being infinite, are only of an adequate value thereunto. And 'tis plain, *Moses* had respect to the recompence of Reward upon God's promise made, and not upon the merit of his own doing ; for he makes not his own Act the procurer of the Recompence, but the certainty of the Recompence the Excitement to the work.

2. Hence appears the unsoundness of the Doctrine of *Supererogation*, that is, that we are able to do some good works more than by the Law are required, and thereby of putting (as it were) an obligation on Almighty God : For those that hold that Opinion, distinguish God's Commands from Evangelical Counsels ; the former they make necessary, but the doing of the latter (amongst which they place their Vows of *single Life*, *Poverty*, *Regular Obedience*, &c.) highly meritorious, for that a Man is not bound to do such things ; and therefore they think that such as do them shall have greater glory in Heaven, and insinuate as if they could transfer such their *overplus* Merits, and thereby help others. But the Holy Scriptures tell us plainly, *When you have done all, say you are unprofitable servants*, Luke 17 10. *How shall a man be just with God, if he will contend with him ?* Job 9. 2. *There is not a just man upon earth that doth good, and sinneth not*, Eccles. 7. 20. If we say

say we have no sin, we deceive our selves, 1 John 1.8. In many things we offend all, Jam. 3. 2. The truth is, we are so far from being able to supererogate, that we cannot perfectly keep the Law, but even in the best of our works are deficient, as the Church and St. Paul confesses, Isa. 64. 6. Rom. 7. 6. & 21. But this Inability is not from the Nature of the Law, but the voluntary corruption of Man. And so we are to understand the ancient Fathers when they say, and say truly, *That God doth not require things impossible*; since elsewhere they affirm, *That the highest perfection of a Christian in this life, is to see his own Imperfection*; Not an unsinning Obedience, but an Obedience sincere, all the perfection here attainable being when the Will habitually entertains nothing that is contrary to the Will of God. So that the good works of the best Men while they are Travellers here, are imperfect; the state of Glory shall be their state of Perfection. Nor is this contrary to those Texts, wherein the Saints are said to *walk perfectly, and not to turn to the right hand or the left*; that *David was a Man after God's own heart*: *Be ye perfect as your Father in Heaven is perfect*, &c. For in those places is not to be understood so much an absolute perfection, as the hearty desire and endeavors after it; a sincerity and integrity whereby the Faithful (tho the Scripture elsewhere speaks of their sins and Failings) do yet in the whole bent of their Lives study to serve God in the simplicity of their hearts without hypocrisie. And yet even this their imperfection is cover'd with Christ's perfection,

fection, in which respect the Church is said to be without spot or wrinkle ; wherefore if no man be able exactly to fulfil the Law of God, much less is he able to supererogate, or do more that can be acceptable to God above or beyond his Law ; besides, to beg daily for pardon of our sins (which our Saviour has enjoin'd us to do) and yet to boast of such works, are things inconsistent.

Objection.

Mat. 19. 12. There be Eunuchs which have made themselves Eunuchs for the Kingdom of God. He that is able to receive it, let him receive it. Is not here a counsel to a single Life beyond a Command ? So in the 21st Verse, If thou wilt be perfect, sell all that thou hast, and give it to the poor. Is not here a Counsel to voluntary Poverty ?

Answer.

Divine Counsels are Commands, and cannot be despised without sin and punishment, *Psal. 107. 11. Prov. 1. 25. Luke 7. 30.* And accordingly these Texts are to be understood ; they are Commands, thô particular, and given only to certain persons according to the exigency of their condition and gifts. In the first Text, single Life is not only counselled, but commanded on two conditions--- *If the Kingdom of Heaven doth so require it ; and if one be assured of th Gift of Continency.* Now every Man is bound to avoid all hindrances in his passage to Heaven, according to that of Christ, *If thy right Eye offend thee, pluck it out, &c.* So he that

that hath the Gift of Continency, and knows that Marriage would hinder him, must make himself an Eunuch, not literally, (as *Origen* is said to have mistaken it) but live (as an Eunuch) unmarried : And this not by way of counsel only, but as a Duty to further his own salvation. After the same manner, *1 Cor. 7.* single Life in a large Discourse is enjoyn'd to them that have the Gift of Continency, not simply, but because it was expedient in those times of difficulty and persecution. Neither is the 2d Text a Counsel, but a Command given to the Young Man, who had answer'd more arrogantly than truly, and given false Testimony of himself, *That he had kept all the Commandments from his Youth-up*, when yet he was apparently covetous, *Mark 10. 22.* To suppress which excess of Pride, and to try and manifest his Folly, our Lord thus speaks to him ; Not to set forth any new Doctrin, or way to perfection not contained in the Law.

3. But tho we are not to expect Justification by the Law, or our own Righteousness, yet (I repeat it again, for it can never be too often, or too much inculcated) we are bound, as ever we hope for salvation, to practise and press after Holiness, Righteousness, and all good Works : Therefore when the Apostle argueth vehemently against Justification by the Works of the Law, yet he doth press the Duties of the Law ——— *Do we then make void the Law through Faith ? God forbid ; yea, we establish the Law, Rom. 3. 21.* The Law continueth as our Rule, tho not as a Covenant ;
tho

tho' not appointed to justify, yet commanded as the way we should walk in ; because God's Order is to communicate the benefits of Christ's Righteousness to none but such as shall by Faith receive him , and walk obediently to his Commands. He has freely and graciously promised Rewards far beyond our best Works, and Pardon and Remission for our Defects and Transgressions, but the same are not to be bestowed on those who either stand idle, or employ themselves in Evil, but on the Labourers in his Vineyard, who provoke themselves and others to good Works, and from time to time bewail their Sins and Failings, striving continually for a Mastery over all their Corruptions. How strong and pathetic is that exhortative Command of the Apostle, *Philip. 4. 8.* *Finally, my Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report : if there be any virtue, and if there be any praise, think on these things.* A Text, which as it singly comprehends more than all the Volumes of the Philosophers Morals, so if it were but sufficiently regarded by Christians, we should soon perceive an higher improvement in their Lives, Dealings, and Conversations ! However, 'tis a grand and most unjust Calumny, That the Protestant Doctrin condemns or neglects good Works ; For none do more vigorously urge the necessity of an holy Life , and that too upon solid Scripture grounds , whereby alone the same is attainable. And whatsoever the
Church

Church of *Rome* may boast in this matter, one main Reason why we reject several of her Doctrins (as *Purgatory, Indulgences, Perfunctory Confessions, Penances and Absolutions, &c.*) is, because they tend to looseness of Life, and not to that serious Mortification and real Godliness which the Christian Religion in its purity requires.

II. The Rule of good Works, or that whereby we are to square all our Affections, Thoughts, Words, and Actions, is the Moral Law of God, briefly comprized in the *Decalogue*, that is, the TEN WORDS or COMMANDMENTS delivered to *Moses*; and more fully expounded in the Books of the Prophets, Apostles, and other inspired Penmen of the Holy Scriptures.

These Commandments were written in Tables of Stone, (*Deut. 10. 4.*) partly to signify the perpetual obligation and continuance of the use of them to the end of the world; partly to shew the stony hardness of our hearts in which this Law was to be written, and to declare how hard it is to bring us to the obedience of them. And they were so written by the Finger of God, because none but he can write his Law in our hearts.

III. The general Rules to be observed for the understanding and right interpreting of this Law, are these:

1. That the Law is spiritual, reaching to the Soul, and all the powers thereof, and binding the
K Heart,

Heart, Thoughts and Conscience, as well as the outward Man, to entire and perfect Obedience---
The Law is spiritual, Rom. 7. 14. *He that looketh on a Woman to lust after her, hath committed Adultery*, Mat. 5. 28. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, &c.* Mat. 22. 37.

2. That whereas the Precepts are all deliver'd with great brevity, there is in each of them to be understood a *Synecdoche*, or borrowed speech including more than is nakedly express'd: For 1. Whatsoever the Law commandeth, it forbiddeth the contrary: And whatsoever it prohibits, the contrary Duty is enjoin'd. 2. What it commands or forbids in one kind, it commandeth or forbiddeth all of the same kind, and all the degrees thereof, as likewise the Causes, Occasions, and all Provocations and Furtherances thereunto, each of which bear the name of that Sin, which by name is prohibited; so Christ calls a lascivious look *Adultery*, Mat. 5. 28. And St. John affirms, *He that hateth his Brother is a Murderer*, 1 John 3. 5.

3. Of the Ten Commandments some are set down *affirmatively*, telling what we should do; others *negatively*, telling us what we should not do. And these *last* are more in number than the former (for they are only the 4th and 5th) both to put us in mind of our corruption, which needeth greatly to be restrained, and that we must abandon Sin before we can do any good work; as also because the *Negative* bindeth more strongly.

For

For the Negative Precept obligeth *always* and *incessantly*, or to all moments of time; the Affirmative *always*, but not *incessantly*, or to all moments, as for Example, we are always bound to do our Neighbour good, but not incessantly; for there are not continual occasions to do him good; but on the contrary it is never lawful to hurt our Neighbour.

4. All the Commandments run in the Second Person of the Singular Number, *Thou shalt*, or *Thou shalt not*, &c. Not You, or no Man, or every Man, &c. Because God being no Respector of Persons, speaketh to all Men alike, as well the Rich as the Poor, High as Low; as likewise because no Man should put off the Commandments of God from himself, as thô they did not concern him; it being a common Abuse to esteem that which is generally spoken, as if it were spoken to none. Thus we find it frequent for Men to confess that God is just, and that he commandeth this, and forbiddeth that, and yet they usually so behave themselves, and shift off the matter to the general, as if it did nothing belong to them in particular, and they might notwithstanding live as they list: whereas every Soul ought to apply the Commands to himself, as much as if God had spoken to him by Name, and is accordingly to be affected therewith. Furthermore, all these Precepts are propounded in the Future Tense, *Thou shalt not*, &c. Because it is not enough if we had kept the Commandments of God heretofore, ex-

cept we continue in the sincere performance of them to the end of our Lives.

IV. The Commandments are divided into two Tables ; the first Table, comprehending the Four first Precepts, contains our Duty to God. The second Table, in the other six, comprizes our Duty to Man.

The Sum of the first Table is, *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy strength*, Deut. 6. 5. Mat. 22. 37. Luke 10. 27. The Sum of the second Table, *Thou shalt love thy Neighbour as thy self*, Lev. 19. 18. Mat. 22. 39. So that Charity, or the love of God and our Neighbour, is the Sum total of the whole Law.

The love of God is the ground of our love to our Neighbour ; and our love to our Neighbour a testimony of our love to God, 1 John 4. 20. Rom. 13. 8. Hence the second Table is said to be like unto the first, Mat. 22. 39. Because they go so hand in hand together, that no Man can perform the one, unless he accomplish the other.

*A Brief Comment on the Decalogue or
Ten Commandments.*

*I am the Lord thy God, which brought thee out of
the Land of Egypt, out of the House of Bondage.]*

This is as a Preface to all the Commandments, wherein 1. The Lord asserts his Legislative Power and right of Commanding; For being our Lord and our God, that gave us and all things, Being, both by creating them at first, and preserving and directing them continually, 'tis highly reasonable that he should be obeyed. 2dly. He is not only the Lord our Maker, *Psal.* 100 3. but also our God and Saviour, *1 Tim.* 4. 10. *Psal.* 36. 6. And therefore he inforces this to the *Israelites* (to whom the Law was first promulgated) by the memory of their then late deliverance out of *Egypt*; which as it was a type of our Redemption by Christ, so in that spiritual sense, it continues continually to oblige us Christians to the observance of God's Commandments.

The First Commandement.

[Thou shalt have no other Gods before me.]

Tho' there be but One God, yet Men are too apt to devise unto themselves divers things, which they place in God's stead, and to which they give
K 3 that

that Honour which is proper unto God, 1 Cor. 8. 4. *We know that an Idol is nothing, and that there is none other God but one, yet there be that are called Gods, &c* And Chap. 10. 20. *The things which the Gentiles sacrifice, they sacrifice to Devils, and not unto God.*

Therefore this Command requires, That *Jehovah Elohim* (One in Substance, and Three in Persons) the Creator and Governor of all things, and the Redeemer of his People, be entertained for the only true God in all the Powers of our Soul. That the *inward and spiritual Worship* of the Heart, wherein God especially delighteth, and which is the ground of the *outward*, is to be given to him and none other : And that sincerely without Hypocrisie, as in his sight, who searcheth and knoweth the Heart, which is denoted by these words, *before Me, or before my Face* (as some read it.) For thereby God declares, That he condemneth as well the corrupt thoughts of Man's Heart concerning his Majesty, as the wicked Practice of the Body, since our thoughts are before his Face. So that there is Condemn'd

1 *Atheism*, which is the having, that is, the acknowledging of no God at all ; for tho' all men must of necessity have (and shall one day find) a God above them ; yet many either impiously deny him (some in Words, more in their Works) or else endeavour not, as they ought, to *know* Him, or seem not to regard him, and so (as much as in them lies) make him no God. For to acknowledge any for God, is to believe, to place trust
and

and confidence in him ; to love and fear him above all things, to submit patiently to his Will, and to acknowledg all good things for his Gifts.

2. *Polytheism*, the having many Gods, or gross outward Idolatry, such as that of the Heathens. As likewise all kinds of Compacts with the Devil, expresse or implicate, such as those of Conjurers, Negromancers, and the like black Artists depending on the Prince of Darkness, and such as believe and put confidence in them.

3. All *inward Idolatry*, whereby men set up an Idol in their Heart instead of God, either ascribing thereunto that which is proper to him, or giving unto it any part of Spiritual Adoration ; that is to say, all those who *fear, love, relie upon,* or magnifie any created things, whatsoever they be, either above or equal with God, are guilty of violating this Commandment.

The *Means* to assist us to observe this Precept, that is, to settle and support us in this Spiritual Worship of God are, 1. To endeavour to attain and encrease in the knowledg of him in Jesus Christ. 2. To consider what great things he hath done for us, in all our ways, taking notice of his Presence, Promises, and Providence. 3. Prayer with a simple contrite Heart, desirous of Knowledge. 4. Reading and Hearing of the Word of God, with Devout Meditation thereon. 5. Keeping Godly Company, and refraining, as much as possibly, being infected by the Contagion of Atheists, Idolaters, &c.

The Second Commandment.

[*Thou shalt not make to thy self any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth ; Thou shalt not bow down to them, nor serve them : For I the Lord thy God, am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation, of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments.*]

Here Observe,

1. That as the First Commandment enjoyns the *true Object* of Religion, or entertainment of none but the living God in our Hearts, so the other Three of the first Table (which comprehends our whole Duty to God as was said before) do prescribe the *means* of his Service ; which are either such as are to be perform'd at *all times*, laid down in this Second and the next following Precept ; or such as concern the peculiar time to be set apart for his Worship, which is directed by the Fourth.

2. That the scope of this Command, is, to bind all Men to that solemn Form of Religious Worship which God himself in his Word prescribeth ; That we serve him not after our own Fancies, but according to his own Will. *What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it, Deut. 12. 32.* And as the inward

inward and outward VVorship of God ought to go together, so whereas in the First Commandment the Lord requires we should *have no other Gods before him*, that is, in the secret of our Hearts whereof he alone can take notice; so in this Second by the words *Make, Bow, Worship*, he forbiddeth any outward Service of Religion to be given unto any other. *Thou shalt Worship the Lord thy God, and him only shalt thou serve*, Deut. 6. 13. Which words by our Saviours own Interpretation *Mat. 4. 10.* signifie no less than, *Thou shalt Worship the Lord thy God, and him only shalt thou serve*; which general prohibition excludes not only the Devilish Idols of the Gentiles, but all other Creatures how excellent soever, from all Religious Worship, of which indeed there can be but one kind, since there is but one only lawful Object thereof, which is God blessed for ever.

3 Because of all sorts of false Worship, that, of and by *Images*, has always been most common and pernicious; and Man is very prone thereunto, as delighting to have a God of his own making, or some sensible Object to represent the Divine Majesty, or be to him in God's stead; that so by paying thereto some easie superficial outward Honours and Adorations, he may be excused for the neglect of that Cordial Reverence and Worship which he ought to pay unto *Jehovah*; therefore the Lord chuses to comprehend the prohibition of all false ways of Worship under that of Images.

4. That this Commandment does forbid, 1. The *making* of any *Images* or Representations of God, or any of the Persons of the Blessed Trinity. 2. The making of the Images or Pictures of any Creature whatsoever for Religious Ends or Uses. 3dly. It prohibits all Religious Adoration and Worship outward or inward to be given to any Images of God, or of the *Saints*, or of any other Creature when they are made : For,

As the *First Command* forbids false Gods, so *This* the Worshipping of the True God by a false means, and especially by *Images*, prohibiting all manner of Religious Worship and Honour of them whether absolutely or relatively, mediately or ultimately ; for it saith, *Thou shalt not bow down to them nor serve them* ; intimating the Idolatrous Worship of Images consisteth in two things. 1. *Adoration*, as by uncovering of the Head, bowing of the Body, bending of the Knee, and such like Gestures. 2. In any kind of Religious Service, as when they are trimmed up with Gold, Silver, and Jewels, when Incense is burnt to them and they set on high places, when Vows are made to them, when they are honour'd with Pilgrimages, Oblations, *Wax Candles, Tapers*, and other such like Ceremonies.

1st Objection.

Was not this Commandment Ceremonial and proper only to the Israelites ? Or at least are not Idols, or the Images of false Gods only forbidden here ?

Answer

Answer.

This Commandment is part of the *Moral Law*, and cannot be Ceremonial, or binding to the *Jews* only, because the reason of it is immutable, and the same is so far from being repealed, that it is ratified in the Gospel, *Rom. 1. 23. 25.* 2dly. Every Image, Picture, or Statue made for Religious Worship is an *Idol*, whether it be of false gods, or pretending to represent the True God, as appears by the Exposition of this Command given by *Moses* himself, for thus he saith, *Deut. 4. 12.* *The Lord spake unto you, ye heard the voice, but saw no similitude, only heard the voice; Take therefore good heed (for ye saw no manner of similitude) lest ye corrupt your selves, and make you a graven Image, the similitude of any Figure, &c.* Whence 'tis evident, That the Second Commandment forbids the Worshipping the True God by Images; for *Moses's* Argument is, That God did therefore forbear to shew himself in any visible shape at the delivery of the Law, to the end they should make no Image of him, and that it might be better known that the Worshipping of Images, not only as they have reference to the Creatures or false Gods, but also as (in the intention of the Makers) they might have relation to himself, did come within the compass of Idolatry.

3dly. The Scripture in sundry places attests, That those who erect Images to God, and in and by them think to Worship God, are guilty of horrible Idolatry. Thus the *Israelites* by making

a Golden Calf committed Idolatry; they could not be so silly as to think that the Calf which they made was the God that brought them out of Egypt, but because the Egyptians worshipped their false Gods by an Hieroglyphick representation in the shape of an Ox, they would worship *Jehovah* in like manner, as appears by the very words of the Text, *Exod. 32. 5. Aaron after he had made a Golden Calf, built an altar before it, and made Proclamation and said, To morrow is a Feast to the Lord (Jehovah.)* So *Micah* made his Image in Honour of *Jehovah*, *Judges 17. 3. I had wholly dedicated the Silver unto the Lord (Jehovah;)* and *Verse 13. Now I know that the Lord (Jehovah) will do me good because I have a Levite to my Priest.* Nay *Jeroboam's* Calves were made to represent not false Gods, but *Jehovah*; for so we read, *1 Kings 12. 18. I told thy Gods, O Israel! which brought thee up out of the Land of Egypt.* But so far is the Almighty and Jealous God from accepting such Worship, that he declares in his Word, *That such Worshipers of him by Images, committed Idolatry, and were indeed Worshipers of the Devil. They provoked him to Jealousie with strange Gods, they Sacrificed unto Devils Deut. 32. 17. They made a Calf in those days, and Sacrificed to the Idol, Acts, 7. 41. Where the Golden Calf is called an Idol, and the Israelites are said to Sacrifice to the Devil; which cannot be understood of the Judgment and Intention of the Men Worshipping it, as if they did design to Worship the Devil and false Gods thereby, but of the truth of the thing, and of the Judgment of God*
testifying

testifying that such Worship being contrary to his Command, did displease him, and had the Devil for its Author, and so, whatever they intended, was indeed the Worshipping of Devils and false Gods.

Second Objection.

We know (*saith St. Paul, 1 Cor. 8. 4.*) that an Idol is nothing in the world; whence it should seem, that Images are of things really existent, but Idols of things not existent, viz. such as never had any being in the world; and consequently that the Pictures of God, Christ, the Virgin Mary, Saints, &c. though Religiously made, kept, or adored, cannot be Idols.

Answer 1.

St. Paul speaks not so much with reference to the Object which it represents, as in respect of the Verue and Efficacy of Idols, which indeed is nothing. 2dly. We know that the Heathens had Idols not only of things feigned, but also of some things that were or had been truly existent; If any Emperor should require his own Statue, or that of his Father or Predecessor to be reverenc'd with divine Honours (which is thought to be at least one of the original causes of this mode of false Worship) will any Christian say, That complying herewith is not Idolatry, because such Images were Representations of a real Person? 3dly. The Images of God, the Blessed Trinity, Christ, &c. are Lies; For God's Glorious and Incomprehensible Nature cannot be represented to Men by any Image,
but

but in a way of infinite disparagement to him; nor Christ, for he is both God and Man; to paint his Divinity is both unlawful and infinitely more difficult than that of the Poet, *Pinge sonum*, Paint a voice; and if they mean it only of his Body, from whence should they have the true Copy, there being no Images or Pictures thereof talkt of till some hundreds of Years after his Death and Ascension; and those Pictures they now have and Adore, are not alike in shape, lineaments, or colour. And as for the Saints (not to mention that there are Images abroad of such as never were, as St. Christopher, &c) it is an affront and unbecoming those Glorified Spirits to represent them in dull and senseless Images, much more to pay such Honours to them as they cannot but disclaim and condemn.

Third Objection.

But the Honour of God seems to require the Worship of his Image, for that redounds to God; as he that honours his Prince, will honour his Picture; and we shew our Reverence to the King by being uncovered in the Presence Chamber, tho' the King be absent.

Answer.

That we ought not to make any Image of God is proved before; And as to the comparison, if a King forbid any Picture of himself to be made or set up, and any over-officious Subject should notwithstanding set up the King's Picture pretending to do it in respect to the King; such Prince would

would undoubtedly esteem himself not Honour'd but highly Dishonour'd thereby, since his Commands are broken, his Authority violated and despised. Again, if a King require such Reverence to be given to his Presence-Chamber, it is fit he should be obeyed, seeing it is only a Civil, not Religious Worship; but since God hath severely forbidden any Religious Worship to be given to any Images or Pictures, there is good reason his Prohibition should be observ'd. Nor does any more dishonour redound to God from our slighting or destroying those Images which he forbids, though pretending to represent him, than does to the King by cutting to pieces that Adulterate Money, whereon (the more to deceive) false Traitors have stamp'd the Royal Effigies.

Fourth Objection.

Tho' some Christians use Images to put them in mind of God, Christ, or the Saints, yet how do you know that there are any that do make them Objects of Divine Worship, or think to Worship God, Christ, or the Saints in or by them?

Answer.

Not only the Practices of Thousands daily before our eyes in several parts of Europe that profess themselves Roman Catholics may assure us thereof; but the Second Council of Nice, and that of Trent (tho' the last more covertly) do command the Worshipping of Images; and their own Azorius affirms, *It is the constant Opinion of Divines* (that

(that is, of his Church of Rome) that an Image is to be Honour'd and Worship'd with the same Honour and Worship which is to be given to him whose Image it is. And Bellarmine in his Treatise on this Subject expressly disputes for this, That Images are not only to be Worshipt as Exemplars, but also properly and by themselves, so as the Worship may be terminated in them; and consequently an Image of God or Christ may be Worshipped with the same Adoration which we pay to God himself, which indeed seems the result of the Council of Trent; for if I Worship Christ by his Image, and the Honour I pay to the Image redounds to Christ, then I must give the same Worship to the Image which I ought to give Christ, because in that case the Image is to me in Christ's stead, or his Representative, and to give it less Honour, will be a Dishonour to him. Which is such a Doctrine so evidently opposite to God's Law, that 'tis no wonder if the Teachers thereof have left out this Second Commandment in many of their vulgar Catechisms and Books, and instead thereof, that the people might still have the number of Ten, do divide the Tenth into Two,

About what time, and after, with what opposition Image Worship was first brought into the Church, is shewn in the former Chapter. And whereas 'tis alledged that they are *Lay mens Books*; I shall only say, That our Laity, God be Praised, have (and long may they continue to have) the *Holy Bible* and other better Books to instruct them, for want of which not a few poor Souls abroad, have made these Senseless Blocks, not their Books, but their

their Gods ; and what kind of Books these Idols are, and what Doctrin they teach, we find in the Word of God, viz. Jer. 10. 14, 15. *Every man is become brutish in his knowledge, every Founder is confounded by the graven Image ; for his molten Image is falshood, and there is no breath in them. They are vanity, and the works of error, in the time of their visitation they shall perish. So Hab. 2. 19. What profiteth the graven Image, that the maker thereof hath graven it, the molten Image, a teacher of lyes, that the maker thereof trusteth therein, to make dumb Idols? Wo unto him that saith to the wood, Awake ; and to the dumb stone, Arise, it shall teach.*

Which *WO* is sufficiently intimated and threatened in the Reasons annexed unto and used to strengthen this Commandment—*For I the Lord thy God am a jealous God ;*] denoting his great wrath and indignation against Idolatry, by an allusion to the resentments a Man conceives against his Wife when she violates his Bed ; whence Idolatry is often in Scripture express'd by the term of Adultery, or Spiritual Fornication—*Visiting the Sins of the Fathers, &c.*] A severe Threatning, That God will visit all such as (howsoever pretending Love and Honour to him) do thus declare their hatred of him, and will punish them both in themselves and their Children to many Generations, which we are to understand especially of Children following their Fathers ill steps, and partaking in their Idolatries ; as on the other side here is a gracious promise of mercy to all those that preserve themselves from Idolatry and False Worship ; a
Blessing.

Blessing shall be upon them and their Children; not only to the Third and Fourth, but for many Generations. Where observe 'tis said, *That he will shew MERCY to them that love him, and keep his Commandments.* To teach us, that the best deeds of the best Men cannot merit or deserve any thing at God's hands, but had need to be received of him in mercy.

The Third Commandment.

Thou shalt not take the Name of the Lord thy God in vain : For the Lord will not hold him Guiltless that taketh his Name in vain.

His Name.] As a Man is known by his Name, so hereby is signified God himself, both in his Essence, and Majesty, and in his Properties and Attributes, Word and Works, together with his whole Worship, and all the Ordinances appertaining thereunto, whatsoever he is or ought to be honour'd, reverenc'd, and glorifi'd by.

In vain.] That is, rashly, negligently, unnecessarily, falsely, or prophanely.

Will not hold him Guiltless.] That is, will certainly and severely punish him.

So that hereby is forbidden every wrong offer'd to the glory of God, the doing of ought that may any way reproach the Lord, or cause him to be the less reverenc'd, all unholy use of his adorable Name, and prophaning of his Titles, Properties, Actions and Ordinances, either by word or deed. Particularly

1. Blas.

1. Blasphemy, which is a speaking evil of God, and may also be committed by thinking any thing unworthy of him: For he, to whom the Secrets of all hearts are open, takes notice of that dishonour; we may also be guilty thereof in our actions, when we who profess to be the Servants of God live so wickedly, as to bring on him a dishonour whom we own to be our Master and Lord, *Rom. 2. 24. Through you the Name of God is blasphemed amongst the Gentiles.*

2. Unlawful Swearing: An Oath is the calling the God of Truth to witness; which in it self being duly performed is lawful, being commanded by God, *Thou shalt fear the Lord thy God, and swear by his Name, Deut. 6 13.* And accordingly we read, that God himself and his Angels have sworn, *Gen. 22. 16. Rev. 10. 6.* But this is never to be used but in things weighty and lawful; and then it must be done, 1. *In truth*; affirming nothing but what we know to be true, and verifying by deed what we so undertake, according as the Oath is either assertory, or promissory. 2. *In judgment*; that is, with a due consideration both of the nature and importance of an Oath, which is no less than the staking of our Souls, and calling Almighty God to witness and revenge it upon us, if we deal falsely. 3. *In righteousness*; which implies, 1. *A due Form*, such as God's Word allows, that is, it must be by God alone, not by Creature or Idol, because God only is the Searcher of hearts, and able to avenge secret Perjuries; and also because every Oath is joined with Invo-

cation

cation (express'd or implied) which belongs to God alone. 2. *A right end*, viz. for the confirmation of Truth, the decision of Strife, the glory of God, and peace amongst Men.

Hence appears the horrid Evil

1. Of Perjury, or swearing falsely, whereby a Man by calling the God of Truth to be a Witness to his Lye, circumvents and scandalizes his Neighbour, and does, as it were, with his lips seal his own damnation.

2. Of vain light Oaths (as they are commonly called) in Conversation, tho' indeed they are heavy sins in the sight of God, because against his command, *Mat. 5. 34.* derogatory to his Majesty, by interesting his Holy Name, and calling him to witness about Trifles ; and leading to Perjury, for he that makes no Conscience of common Swearing, does often forswear himself. Besides, 'tis an impertinent Sin, no temptation of profit or pleasure in it, nothing but a lewd Custom and ridiculous Conceit that there is something of Gallantry or Ornament in it ; but such Wretches do but glory in their shame, for there is nothing more dishonourable, or that renders them more loathsome and contemptible both to God and Man, their repeated Oaths making them the less to be credited in any thing they say : *For he that will Swear, will Lye*, saith the Proverb, grounded on universal Experience. So that besides the Offence to God, and Scandal to Men, and the Injuries thereby done

to a Man's own Soul, it is prejudicial to his Reputation and Fortunes even in this world, so that every one that has any regard either to Conscience or Interest, is bound to forsake this foolish, but destructive Vice.

*Remedies against the Wicked Custom
of SWEARING.*

1. Consider of the great guilt and danger of this Sin, and that in the dreadful day of Judgment; it will be no good Plea to alledge, *That it was the Mode, and all the Fashion*; you must then come to account for every idle word, Matth. 12. 36. much more then for every wicked profane Oath.

2. Labour to have thy heart continually possess'd with the Awe and Reverence of God, and to that purpose meditate often on the greatness of his Power and Perfections, That he is a God terrible in his Judgments, fearful in his Praises, doing Wonders; what infinite Love he hath shewn towards thee in sending his only beloved Son to dye for thee whil'st thou wer't in a state of Enmity and Rebellion; such thoughts will certainly banish from thy mouth that contrary custom of prophaning the Divine Majesty.

3. Accustom thy self to exact truth in all thou speakest, so shalt thou have no need to confirm it with an Oath; and watch over thy self, *That thou offend not with thy Tongue*; refrain all occasions that may betray thee to this Vice, as *Drink, Passion, Ill Company, Gaming, or the like*: For he that
would

would avoid the *End*, must avoid the Means and Temptations

4. Tho ill Habits long continued are not without great difficulty removed, yet 'tis utterly false and vain for any man to pretend he cannot forbear this Sin. If he were certain to be sent to the Gallies, or broken on the Wheel for the *next Oath* he swore, you should see how circumspect he would be, struggling with vitious Custom; and is not Hell and Damnation as terrible? And is it not the most certain thing in the world that these will be their portion, who continue in this Sin without Repentance, and forsaking of it? 'Twere well if those that were Rich, would oblige themselves to give so much in Alms to the Poor for every Oath they swore, and the Poor to receive so many Stripes, and charge their Familiars faithfully to exact and impose this on them as often as they transgressed; I have known this course reclaim several inveterate Swearers.

Lastly, to all the endeavours must be added *Prayer*, that God will enable thee to overcome this wicked Custom; and if thou settest thy self sincerely to the work, doubt not of his assistance to vanquish it.

3. A third Breach of this Command is in *Ex-ecrations*, when wickedly we curse our selves or others, especially that most horrid, tho too common, Phrase of daring or challenging *God to Damn them*; a Speech undoubtedly first dictated by the *Devil*, and used by none but his Children.

4: Other

4. Other idle irreverent use of the Name of God, without due consideration of his tremendous Majesty, as in our common talk crying out, *O Lord! O God! O Jesu!* Or by way of Admiration, *Good God! Good Lord! &c.* in trifling matters, and of no moment. As also all abuse of Scripture Phrases to prophane *Jesting*, or in *Hypocrisy* to deceive.

The Fourth Commandment.

Remember the Sabbath day to keep it Holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor thy Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

This Command requires of every Man one day of seven in every week to be set apart unto an holy Rest, and enjoins all persons to separate themselves from their ordinary labours and callings concerning this life on the same, and to attend wholly to the worship of God alone: For tho' we ought to serve God in our lawful Callings all the other six days, yet on this day we are especially and wholly to regard the same, so as to keep it holy to the Lord both publickly and privately

vately in the practice of the Duties of Necessity, Piety, and Mercy.

In this Precept there are two parts, the Precept itself, and the Confirmation thereof. The Precept is, That we *sanctifie the Sabbath*, which is illustrated,

First, By an admonitory Particle, *Remember*, &c. either for that the *Israelites* had before been warned to sanctify it, by reason of their oppressions in *Egypt*, and had discontinued and neglected it ; or to signifie, that altho all the Commandments ought diligently to be remembred, yet this more especially, as having the least sight of Nature to direct us to the observance of it, and because we are naturally apt to be most negligent in it.

Secondly, By declaring the Precept in opposing by an *Antithesis* the works which were to be done the six days, to those that should not be done the 7th day.

Thirdly, By a distribution of the Subjects, Men or Beasts, the Men either Natives or Strangers, and both those either Superiors or Inferiors, all must enjoy and observe this Rest. The Confirmation is grounded on God's Example : *For in six days*, &c.

In this Precept of sanctifying the Sabbath, we distinguish between that which is Ethical or Moral, and that which is Typical or Ceremonial ; it was Ceremonial as far as concern'd the sanctifying of the 7th day precisely, by that means to separate *Jews* from *Gentiles* ; but Moral, in that one day of seven

seven must be sanctified for God's Service : For thô from the beginning of the world till Christ's Resurrection the last day of the week, commonly called, *The Seventh Day*, or *Saturday*, was the day appointed thereunto, and which the People of God constantly observ'd in memory of the Creation, because God then ceased from all his works, and blessed and sanctified it, *Gen. 2. 2.* But as God rested from his labour on the last day of the week, so the Resurrection of the blessed Jesus (whereon he ceased from all his labour and afflictions) being on the first day of the week, the Christian Church hath sanctified, or set apart the first Day for Divine Worship : For as the one was specially sanctified in regard of the Creation of the world, so the other in respect of the Restauration and Redemption of the world, which is a greater work than the Creation ; the Reasons of this change are :

1. To be a thankful Memorial of Christ's Resurrection.

2. Nor does it seem to want Divine Institution, because as Christ on that day arose, so he also on that day appeared to his Disciples, *John 20. 19.* And again another time, *ver. 26.* Accordingly the Apostles met on the first day, *Acts 20. 7.* And it appears to have been generally their day of assembling for Religious Exercises, *Acts 16. 2.* And therefore it is called *the Lord's-Day*, *Rev. 1. 10.* which could be only in regard of the special Dedication of it to the Lord's Service, for
L other-

otherwise all days are the Lords, and he is to be Served and Worshipped in them. The general Sins here forbidden are all neglecting of the Duties of that day, as of Prayer, Meditation, Thanksgiving, Examination of our Hearts, at least for the Week past, how God hath dealt with us in Benefits and Chastisements, and how we have dealt with him in keeping or breaking his Commandments, that by both we may find matter to comfort and humble us, to move us to Thankfulness for Mercies received, and earnest Prayer for pardon of our Trespases, and supply of all Necessaries; In fine, all kind of prophaning that Holy Day by needless Works, Words, or Thoughts, about our Callings or Recreations, are here prohibited; As on the contrary, there is required private Prayer, resorting to Church, reverent and attentive Behaviour there, joyning in the solemn Prayers and the Sacrament, when administered, taking heed to the Word Preached, Praying with, and instructing our private Families, &c.

Those that Religiously observe this Commandment shall be Blessed, 1. Spiritually in all the Holy Exercises and Ordinances then perform'd, which shall contribute to their further encrease both in the Knowledge and Fear of God, and all other Heavenly Graces accompanying Salvation. 2dly. In matters of this Life, we shall not be hindered by keeping the Sabbath, but more encreased than if we did work that day. As on the other side, what seems to be got by entrenching on the Lord's

Lord's Day, shall by the just Curse of God melt and vanish away, what shew soever it may have of Profit, and will bring some Curse or other upon our Labours in the week days, which in themselves are honest and lawful.

Thus much, tho very *briefly*, according to our method in this short Treatise (wherein we leave many things unmentioned, which each pious Soul conversant in God's Word may collect) touching the *First Table*, or our Duty towards God, the due observation whereof is call'd *Piety*. We now proceed to the Second Table prescribing our Duty one to another, which is called *Justice* or *Righteousness*, laid down in the Six following Commandments.

The Fifth Commandment.

Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.

The general meaning and scope of this Command, is, that the Quality of Mens Persons and Places in whatsoever Estate, Natural, Civil, or Ecclesiastical, and with whatsoever Relation to us, be duly acknowledged; requiring the performance of all Duties that one Man oweth to another, either Superiors, Inferiors, or Equals; for as it enjoyns all due Carriage of Inferiours to their Superiors; and by consequence of Superiors to their Inferiors; so likewise by analogy, of

L 2

Equals

Equals amongst themselves ; and all this under the sweet endearing Relation of Parents and Children, and Brethren of the same Family.

The Duties of Inferiors to their Superiors, are Reverence, Obedience, and Gratitude ; of Superiors to their Inferiors, Benovelence, Justice, Diligence or Vigilancy ; Of Equals between themselves, that they Live Lovingly and Sociably, and affording due respect to each other.

Reverence is that whereby we pay unto our Superiors due Honour by thinking well of them, speaking respectfully to and of them, bearing with their Infirmities, &c. Obedience is a voluntary and hearty doing of that which Superiors Command, with a ready mind to submit our selves to their Government, who are set over us, patiently bearing their Admonitions and Corrections.

The Duties of Subjects to Magistrates, are, 1. Reverence and Honour, which is to be paid not only in outward words and gestures, but even in the Cogitations of our Hearts ; *Thou shalt not speak Evil of the Ruler of thy People,* Exod. 22. 28. *Acts* 23. 5. *Curse not the King, no not in thy Thought,* Eccles. 10. 20. Those that despised Saul, and said, *How shall this man save us ?* are called Sons of Belial, *1 Sam.* 10. 27. 2dly. Obedience, *Let every soul be subject to the higher Powers, for there is no Power but of God, the Powers that be are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive unto themselves Damnation,* Rom. 13. 1, 2. Put them

them in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work, Tit. 3. 1. Submit your selves to every Ordinance of Man, for the Lord's sake, whether it be to the King as Supream; or unto Governors, as unto them that are sent by him, for the Punishment of evil doers, and praise of them that do well; for so it is the Will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 Pet. 2. 13. We must be subject not only to good and godly Magistrates, but even if they should happen to be otherwise; for the Command is general, Submit to every Ordinance of Man; and accordingly we have Examples of the Israelites obeying Pharaoh, Exod. 3. and Daniel's obeying Nebuchadnezzar, Dan. 2. Only they are not to be obeyed in things morally Evil, and contrary to God's Word; for so we are taught by the Example of the Midwives, Exod. 1. of Saul's Servants, 1 Sam. 22. 17. Of Daniel, Dan. 6. And of the Apostles, Acts 4. 19. saying, Whether it be right in the sight of God to obey you rather than God, judge ye. But yet even in this case we ought patiently to suffer what they shall inflict, notwithstanding it be without just Cause, or excessive in degree. 3dly. Tribute and Custom is to be freely and willingly paid unto them: For this cause pay you Tribute also: For they are God's Ministers, attending continually on this very thing: Render therefore to all their dues, Tribute to whom Tribute, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, Rom. 13. 6, 7. 4thly. We are to have a high esteem of our Prince, and to be ready

to defend him and the Government we live under, with our Persons and Fortunes——*The people answered to David, Thou art worth Ten thousand of us, 2 Sam. 18. 3. And Chap. 21. 17. when the same David had escaped the danger of his life, being assaulted by Ishbubenob a Giant of the Philistines, Abishai interposed, and slew the Giant; And the Men of David swore unto him, saying, Thou shalt go no more out with us to Battel, that thou quench not the light of Israel; so highly they valued his life and safety. Lastly, it is our Duty to pray for them; I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men: For Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. 2. 1, & 2.*

The Duties of Magistrates towards Subjects are,

1. To regard them with a tender, paternal Affection, and as Members (tho inferior) of the same Body——*Let not his heart be lifted up above his Brethren, Deut. 17. 20.*

2. To endeavour to promote the publick Weal, or general good and safety of that Community over which they preside.

3. In order thereunto, to cause wholsom Laws to be ordain'd for encouraging of Vertue, and suppression of Vice, and see the same diligently and impartially executed.

And lastly, to cause Justice to be equally admini-

ministred to and between all their Subjects without partiality, delay or corruption.

The Duty of Christian People towards their Ecclesiastical Superiors or Ministers of the Gospel, are,

1. To pay them a singular love and regard---
We beseech you, Brethren, to know them which labour amongst you, and are over you in the Lord, and admonish you; And to esteem them very highly for their works sake, 1 Thess. 5. 12. Let the Elders that rule well be counted worthy of double honour, especially those that labour in the word and doctrine, 1 Tim. 5. 17.

2. To receive and obey their Doctrine agreeable to God's Word with gladness of heart---
Remember them that are set over you, who have spoken unto you the Word of God, whose Faith follow, considering the end of their Conversation. Obey them, and submit your selves, for they watch for your souls, Hebr. 13. 7. & 17. We thank without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the Word of God, 1 Thess. 2. 13.

3. To afford them maintenance--- Let him that is taught in the Word, communicate unto him that teacheth, in all good things, Gal. 6. 6. For so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel, 1 Cor. 9. 14.

Lastly, To pray for them; so saith St. Paul, Eph. 6. 17, 19. having commanded them to pray for all Saints, adds— And for me, that utterance may be

224 *The Plain Christian's Guide :*

given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel : And the like, Coloss. 4. 3.

The Duties of Ministers to the People are especially these :

1. To be faithful and painful in dispensing to them the Will of God, instructing them sincerely in the way of Salvation, and breaking unto them daily the Bread of Life, *2 Tim. 4. 12. Acts 20. 26.*

2. To reprove ill Livers, reclaim in the spirit of meekness such as Err ; resist Gainsayers, comfort the Afflicted, and strengthen the Weak.

3. To be an Example to all———*Be thou an example unto Believers in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. 4. 12.*

The common Duties reciprocal between Husbands and Wives, are conjugal Love, delight in each others Society, mutual help both in Sicknes and Health, strict Loyalty and Fidelity to each other both in thoughts and actions ; particularly,

The Wife is, first to be subject to her Husband in a gentle and moderate way, acknowledging and reverencing him as her Head. The Man is the Woman's Head, *1 Cor. 11. 3. Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the wifes head, even as Christ is the head of the Church, Ephes. 5. 22. This the Woman was sentenc'd unto for being first in the transgression——*

sion—Thy desire shall be subjected unto thine husband, and he shall rule over thee, Gen. 3. 16.

2. To obey him, Let the wife see that she reverence her husband, Ephes. 5. 33. Likewise ye wives be in subjection to your own husbands, 1 Pet 3. 1. Even as Sarah obeyed Abraham, calling him Lord, ver. 6.

3. To be faithful to him both in a strict Chastity, avoiding not only the Fault, but also the suspicion of dishonesty or lightness, and in carefully and providently managing what he intrusts her with.

4. She must be an helper to him, Gen. 2. 18. to his Soul, by her godly Behaviour, and Christian humble modest Admonitions and Prayers; to his Mind, by endeavouring to mitigate his Cares, and sweeten his Troubles; to his Body, by her tender love and diligence; and to his Estate, by her Frugality, and discreet ordering of things in the Family.

On the other side, the Duties of the Husband to his Wife are,

1. An entire love to her——Husbands love your Wives, even as Christ also loved the Church. So ought Men to love their Wives as their own bodies: He that loveth his Wife, loveth himself. For no Man ever yet hated his own flesh, but nourisheth and cherisheth it, Ephes. 5. 22, 29.

2. To provide for and allow her (according to his condition and ability) what is meet and comely during his life, and also that she may be

Provided for after his death, if it so fall out.

3. Faithfulness of the Bed is as well and as much required of him as of her ; For thô custom has made it less scandalous in the Man, yet the Sin is equal before God, or rather greater in him than her, because he is the Head, and ought to set her a good Example.

4. To dwell with her as one of knowledge ; to govern, direct, and instruct her both in matters of Religion, and civil Prudence ; and therefore *St. Paul* bids the Wives learn of their Husbands at home, *1 Cor. 14. 36.* which must be done with all tenderness, sweetness, and affability. For,

Lastly, He is to give honour unto her as the weaker vessel, *1 Pet. 3. 7.* that is, to bear with her infirmities ; to defend and protect her ; to make account of her as of his Companion or Yokefellow, remembring, that when the Woman was first Form'd, she was not taken out of *Adam's* Head, because she was not to Rule over him ; nor out of his Feet, because she was not intended as his Servant or Vassal, but out of his Side, to the end that Man should take her as his Mate ; and therefore the Husband is to suffer himself sometimes to be admonished, or advised by her ; it was God's Commandment to *Abraham* concerning *Sarah* his Wife-
What Sarah shall say unto thee, hear her voice, *Gen. 21. 12.* Thus *Elkanah* was willing to subscribe unto his Wife *Hannah's* counsel for her tarrying at home till the Child was weaned, *1 Sam. 1. 23.*

And

And Elkanah her husband said unto her, Do what seemeth thee best, tarry till thou hast weaned him; only the Lord accomplish his word. This respect of Husbands to their Wives, was taken notice of even by the Heathen, for *Aristotle* in the 8th Book of his *Ethics* tells us, *That the Master of a Family exerciseth (after a sort) a Power Tyrannical over his Servants; a Power Regal over his Children, because Kings are Fathers of their Common-weals; but in respect of his Wife, he exerciseth a Power Aristocratical, not after his own Will, but agreeable to the Honour and Dignity of the married Estate.*

We proceed now to the Duties of Children to their Parents, which are,

1. To reverence and obey them——*Children obey your Parents in the Lord, for this is right, Ephes. 6. 1.* For which we have the Example of our blessed Lord, who, tho' the Eternal Son of God, and Lord of all, submitted himself to his earthly Parents, viz. his Mother the blessed Virgin, and Joseph his supposed Father——*He went down with them, and came to Nazareth, and was subject to them, Luke 2. 51.* And this respect is to be paid not only to our natural Parents, but also to Stepfathers and Mothers; For so *Moses's* Father-in-law says unto him——*Hear now my voice, I will give thee counsel, and God shall be with thee, Exod. 18. 19.* And *Ruth* unto *Naomi* her Mother-in-law——*All that thou biddest me, I will do, Ruth 3. 5.*

2. We are so far to reverence our Parents, as
that

that altho we are not to follow them in evil, yet we are not therefore to contemn them, or think our selves disobliged from our Devoir, but rather to make it our business to cover and conceal even their real Crimes, *Gen. 9. 23.* much less are we to disregard or disown them for their Poverty, or Infirmities of Age—— *Hearken to thy Father that begat thee, and despise not thy Mother when she is old, Prov. 24. 22.* For the Eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the vallies shall pick it out, and the young Eagles shall eat it, *Prov. 30. 17.*

3. This observance of Children towards their Parents is especially manifested in their Marriage, that it be not entred into without their consent: For as the Parent is the principal Disposer of the Child; so altho his Authority be not so great, as that the Child is to be forced and compelled by him; yet the reverent and dutiful respect which the Child ought to bear thereunto, should be a strong inducement not to dissent or renounce that Advice, without great and weighty cause; and the Child is bound to endeavor by all manner of dutiful Carriage to overcome, or at least mitigate the Parents severity in that behalf.

4. 'Tis the Duty of Children to aid and relieve their Parents, to assist and minister to them in all their wants of what kind soever—— *Let Children and Nephews learn first to shew piety at home, and to requite their Parents: for that is good and acceptable before God, 1 Tim. 5. 4.* The necessity of the performance of these Duties is so great, that if

if any Child neglecteth them, and doth the contrary by ill usage of Parents, either in word or deed, he or she is worthy of Death, even by *Moses's Law, Exod. 21. 15. He that smiteth his Father or his Mother, shall die the Death.*

The Offices of Parents to their Children, are,
 1. To Instruct them in Religion, as they are able to receive it. *Ye Fathers bring up your Children in the nurture and admonition of the Lord, Ephes. 6. 4.*
 2dly. To observe the Capacities and Inclinations of their Children, and as far as their own Ability will reach, to apply them accordingly, in due time, to some good honest Calling, that so being Train'd up to Industry, and in such a Trade as they are fittest for, they may not afterwards live idly, or be without means of a comfortable subsistence.
 3. In Educating their Children, they are first to encourage them, by making them in Love with their Duty by Rewards and Commendations when they do well; not to be always harsh and severe towards them, but to take *St. Paul's* Advice, when he bids *Parents not to provoke their Children to Wrath, Col. 3. 21.* That is, not to discourage or give them occasion of thinking hardly of their Parents as they will be apt to do, if they see they can never please them. But if Children cannot be won to Vertue and Industry by this mild, gentle Method, then the Parents are not to fail of Correcting them, which ought to be *severe*, that they may fear it, *not too often*, or for *slight faults*, for that will harden them; and to be inflicted not in *Passion* or any indecent Language,

guage, but such a Gravity as they may see it is contrary to your own Inclinations, and wholly for their Good. *He that spareth the Rod, hateth his Son,* saith Solomon, Prov. 13. 24. Thousands of Children are daily ruined for want of due Chastisement in their Youth. *4ly.* Parents are to seek out and provide for their Children suitable Marriages in time convenient. *5ly.* In all things to give them good Examples, to Pray for, and Bless them. *Lastly,* not only to maintain them in their youth, but as far as lawfully they can, by Industry and Frugality, to provide that they may live honestly afterwards, distributing their Goods amongst them, what they can spare in their Life-time, and the rest at their Death.

The Duties of Servants to their Masters, are
 1. To obey all their lawful Commands. *Servants in all things obey your Masters,* Ephes. 6. 6. And this must be done freely and chearfully, with good will, doing Service, *verse 7.* *2dly.* To be Faithful, that is, neither carelessly wasting, nor fraudulently embezilling or purloining their Masters Goods. *3dly.* To be diligent, dispatching the Duties of their Employment, without sloth or idleness, or spending time unprofitably; and this not only when their Masters Eye is over them, or they think he may perceive and punish them, but even where he can never discover it; for tho' he do not, God doth see and will avenge such wilful breach of Duty to your Masters; therefore the Apostle requires Obedience from Servants in singleness of Heart, *not with eye-service, as men-pleasers,*

fers, but as the Servants of Christ, doing the will of God from the heart, Eph. 6. 5, 6. 4ly. To bear patiently and meekly the Reproofs and Corrections inflicted by their Masters, Not answering again, Tit. 2. 9. For surely rude replies do justly encrease their Masters displeasure and their own fault; whereas when they are justly reprehended, they should be thankful for it, and resolve to amend and never offend in the like kind; nay, tho' they are rebuked or corrected where they are in no fault, they are not clamorously or preremptorily to defend or justify themselves, but take it patiently, as a just Punishment for their other Sins. This is St. Peter's Rule, Servants be subject to your Masters, with all fear, not only to the good and gentle, but also to the froward: For this is thank-worthy, if a man for Conscience towards God endure Grief, suffering wrongfully: For what Glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when you do well and suffer for it, ye take it patiently, this is acceptable with God, 1 Pet. 2. 20.

The Duties of Masters are, 1. To have a care to instruct and Catechise their Servants, and to teach them the Fear of the Lord, 2. To be just in performing those conditions on which they were hired, to afford them sufficient Food and Rayment suitable to their Condition, and not to withhold or diminish their Wages, for then he becomes an Oppressor. 3. Not to impose too hard or excessive Labours upon them, but to use them with Kindness and Bounty, and with that moderation and good Example, as may shew he forgets

not

not That he himself also hath a Master in Heaven, Eph. 6. 9. Lastly, To Pray with and for them; and plentifully to recompence their Service when they part from them, according as the Lord hath Blessed them by their Labour; or when they have spent their Youth and Strength in our Service, not to turn them off, but provide a Competency to maintain them in their Age. When thou sendest him out free from thee, thou shalt not let him go away empty, Deut. 15. 13. Thou shalt not oppress an hired Servant that is poor and needy; whether he be of thy Brethren, or of the Strangers that are in thy Land within thy Gates. At his day thou shalt give him his Hire, neither shall the Sun go down upon it, for he is poor, and setteth his Heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee, Deut. 24. 14. I have insisted the longer on these relative Duties, because of the frequent failings which we may observe therein, and the grand Evils and Confusions that ensue thereupon.

The Sixth Commandment.

Thou shalt not Kill.

The general effect of this Precept is, That the Life and Person of Man (as bearing the Image of God) be not invaded, but preserved; and therefore that we are not to hurt our own Persons, or the Person of our Neighbour, but to procure, as much as in us lies, the safety thereof; so that here is forbidden all kind of Evil tending to the

Im-

impeachment of the safety and health of Man's Person, with every hurt done, threatned, or intended to the Soul or Body either of our selves or our Neighbours.

In particular, all Murders, making away of our selves, or impairing our own or others health by Intemperance, as Gluttony, Drunkenness, &c. So likewise all Duels, Manlaughter, Wounding or Maiming of others, Hatred, Malice, Calumny, Detraction, taking away or diminishing any Man's good Name: Anger, unjust Wrath, &c. *He that sheddeth man's Blood, by man shall his Blood be shed, because God made man in his own Image, Gen. 9. 6. Bloody and deceitful men shall not live out half their days, Psal. 55. 23. Whosoever hateth his brother, is a murderer, 1 John 3. 15. Whosoever shall say to his brother Racha, shall be in danger of the Council, but whoever shall say, Thou fool, he shall be in danger of Hell-fire, Mat. 5. 22. Be not hasty in thy spirit, to be angry, saith Solomon, Eccles. 7. 9. And, Thou shalt not avenge, or bear a grudge, saith God by Moses, Lev. 19. 18.*

But this Law does not prohibit, but establish the execution of vindicative Justice by the Magistrate, who is to be a Terror to Evil Doers, by curbing Offences with fit Punishments, that one may rather perish than the Community, and others by that Example be deterr'd from Wickedness. To which is opposite too much lenity, such as *Eli* the High Priest was guilty of, 1 Sam. 2. which begets and encreases a greater liberty in sinning. And not only it is a Sin to kill, but also not to kill, when

when the Law of God requires it, as appears in the case of *Saul*, 1 Sam. 15.

Nor does this Command forbid a just War, but the same may lawfully be waged by Christians, as of old by the *Jews*, because the same is not prohibited in the New Testament, but on the contrary the Captain of the *Capernaïtes*, Matth. 8. and *Cornelius* the Centurion, Acts 10. are reckon'd amongst the Faithful ; neither did *John* dehort the Soldiers from War-fare, but advised them to be content with their pay, and not to commit injustice, Luke 3. Now that War is just, which is necessary, on a just cause, and warranted by the Supream Magistrate, and not managed by private Authority.

But because most of the violations of this Command proceed from Passion and inordinate Wrath, it will be necessary to fortifie our Souls with

Certain Considerations tending to the prevention or restraining our ANGER.

I. The First Rule in this Case is, That as soon as ever we perceive our Blood boil, and that we are moved, we must endeavour to repress and moderate our resentment; and if we cannot altogether appease the Emotion within, yet by all means guard thy Tongue from breaking forth into outrageous Speeches, for that Breath will but blow the Coals to a greater combustion both in thy self and thine Adversary ; whereas if thou confine and stifle the flame within, there is hope that it may quickly

quickly be quenched; especially if instead of raving at him that hath offended thee, thou betake thy self to Prayer, laying before God thine Infirmary, and beseeching him to guard thee in that temptation.

2. Consider often the excellency, loveliness and benefits of Patience and Meekness, and on the contrary the deformity and mischiefs of *Rage* and *Passion*; how it distorts the Visage, captivates Reason, and during the Fit, renders a Man perfectly *mad* and distracted; disabling him either to speak Reason, or hear it, and exposing himself to all kind of disadvantages; whereas he that preserves his mind in a calm, sedate temper, sees how to remedy the Ill, and is sure to triumph over his Adversary in the thoughts of all judicious Men: For he that revenges an ill turn, is at most but *even* with him that did it; but he that *neglects* or forgives it, shews himself his Superior.

3. Consider further the great Discommodities attending this passion; most true is our Proverb, *An hasty Man never wants Wo*; he deprives himself of the Crown of Glory which is promised to the meek; he becomes the Slave and Instrument of the Devil; he kills his own Soul, to wound another's Body; he forfeits Wisdom, for his Understanding is blinded; he loses *Justice*, for the *wrath of man accomplisheth not the righteousness of God*, James 1. 20. He deprives himself of *Friends*, and the benefits of Society——*Make no friendship with an angry man, and with a furious man thou shalt not go*, Prov. 22. 24. And, above all, he deprives himself of the splendor and illumination

tion of the Holy Ghost ; for God hath promised that his Spirit shall rest on none but the *humble and peaceable*, Isa. 66. 2.

4. When we see the Excesses of others, we ought to remind our own Faults, and how often and grievously *we our selves offend* other men ; that so the consideration of our own infirmities may render us apt to excuse the Failures of others ; but especially by thinking how heinously and frequently we *trespass against God*, and that if he should have been so severe to mark all that we have done amiss, we had long since been cut off : let us therefore imitate his patience and long-suffering, who hath commanded us to pray *to be forgiven our trespasses, as we forgive them that trespass against us*.

5. Especially we ought to set before us the Example of the Blessed Jesus, who endured all Reproaches and Torments for our sakes with a perfect patience ; and *when he was reviled, reviled not again*, 1 Pet. 2. 23. Now if he, the Lord of Glory, suffer'd thus unjustly, and yet *so meekly* from his own Creatures, with what Face can we complain of petty Injuries done to us ? Rather we ought to remember how great punishments our sins have *deserved*, and then, whether our Sufferings be from God or man, we must acknowledg them to be far less than what is due to us, and so cannot but be ashamed to be impatient at them. In fine, 'tis the Office of a Christian Man in this life, *to do good, and suffer evil*, and to persevere therein with patience and joy unto the end, in imitation of Jesus Christ his Head.

The

The Seventh Commandment.

Thou shalt not commit Adultery.

Here, under the name of *Adultery*, are signified all sins of *that sort*, committed either in the Body, or in the Mind of persons, whether married or unmarried. To shew the vileness of the breach of this Commandment, the scope of which is, *That all Uncleaness and Impurity*, together with all means and provocations unto *Lust*, be avoided; and all Purity, honest Behaviour, continent and chaste Usage towards our selves, and our Neighbours, conserved.

This Sin not only spendeth a man's *Goods*, hurteth, wasteth, and consumeth his *Body*, Prov. 5. 10. and bereaveth him of his *judgment and understanding*——*Whoredom and Wine take away the heart* Hos. 4. 11. but most certainly throws him into a state of damnation, if not repented of: *For Whoremongers and Adulterers God will judge*, Hebr. 13. 4. *Be not deceived, neither Fornicators, nor Idolaters, nor adulterers, nor effeminate, nor abusers of themselves with Mankind &c shall inherit the Kingdom of God*, 1 Cor. 6. 9. The Helps to avoid it are, 1. *Labour* in our honest Vocations; Idleness is the Mother of Uncleaness. 2. Keeping a firm apprehension on our minds of the *Omnipresence* of God, who sees all our Actions tho' in the dark, and never so secret. This Consideration arm'd *Joseph* against the Temptations of his Mistress, *How can I do this great wickedness, and sin against God?* Gen. 39. 9. 3. Care to keep a good Conscience——*I find more bitter*

bitter than death, the woman whose heart is snares and nets, and her hands as bands ; he that is good before God shall escape from her, but the sinner shall be taken by her, Eccles. 7. 26. 4. *Temperance in Meats and Drinks, especially avoiding all Excess either in quantity or quality, and learn to mortifie and subdue your Body with Fasting.* 5. *To shun all occasions, make a Covenant with our Eyes, Job 31. 1.* All other Vices may be conquer'd by *Combat and Resistance*, but *Carnality* is to be vanquish't only by flight; therefore *St. Paul* saith, *Fly Fornication*, 1 Cor. 6. 18. Lastly, *Fervent Prayer to God* ; for this *unclean Devil* is of that kind of which our Lord saith, *They are not to be cast out, but by Fasting and Prayer*, Mat. 17. 21.

The Eighth Commandment.

Thou shalt not Steal.

Hereby is forbidden whatsoever is prejudicial to our own, or our Neighbor's Wealth, that we no way hinder, diminish or abuse the same ; but that we give to every one that which is his, and do our best (as far as our Callings and Means will suffer) to preserve his Goods, and (as occasion serveth) help to encrease them by all lawful courses and honest dealing—*Let him that stole, steal no more ; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth, Ephes. 4: 28.* Not purloining, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things, Tit. 2: 10.

By this Commandment Property is establisht,
and

and their Error confuted who hold Community of Goods: For whereas Theft is forbidden, it necessarily implies distinct possessions, or *Meum & Tuum*; some things mine, and some things thine.

The occasion of this Precept was, that Covetousness, which naturally adheres unto us, whereby it comes to pass that we are not contented with our Estate and Means, but lust and long after other mens, and use all our endeavours to compass them, whether by right or wrong; from whence arise Frauds, Cheating, Injuries, Oppressions, Thefts and Robberies. All which are here prohibited, not only when committed directly, as when by open violence; or privately, without the Owner's consent, we take away another Man's Goods: But also when it is done indirectly, by deceit in buying or selling, using false Weights or Measures, perverting of Justice, over-reaching one another in Contracts, taking unlawful Usury, running into Peoples Debt, when we know we are not able, or do not use our utmost Endeavors, or make Conscience to pay them, and the like.

In all such Cases if we have done any wrong, we must, to our utmost Ability, make Restitution either to the Party or his Heirs, if known; or if unknown, by bestowing the value in charitable Uses to the Poor: For God strictly requires, that if any thing be unjustly gotten, either by Violence, or by Fraud and Deceit, or any other ill way, Restitution be made to the true Owner, *Lev. 6. 2. Numb. 5. 6.* of which we have Examples before the Law in Jacob and his Sons, *Gen. 43. 12,* and

240 *The Plain Christian's Guide:*

and 21. *under the Law* by the profession of *Samuel*, 1 Sam. 12. 4. and the practice of *Micah*, *Judges* 17. 2. who tho an Idolater, yet made Conscience of it; and *under the Gospel* in *Zachens*, *Luke* 19. 8.

This *Restitution* is a Duty necessarily to be performed by all that hope for Salvation: For without it we can neither have any true Faith to persuade us, *That our sin of Theft is remitted*; nor any sincere Repentance: For God pardons no Sin which we will pertinaciously retain and live in, *Prov.* 28. 13. But he that restoreth not ill-gotten Goods, liveth still in his Theft, and repenteth not of it, seeing Restitution is an inseparable Fruit of Repentance, *Ezek.* 33. 15.

Now this Restitution ought to be of all the *whole* that is unjustly gotten, either by Force or Fraud; by Contract, or out of Contract; by Calumny, False Accusation, Lying, Oppression, or any other ill Course; if the Party be able; or at least so much to the utmost as he is able: yea, the Law of God required that to the principal, *a fifth part* should be added, *Lev.* 6. 5. *Num.* 5. 7. And even Equity itself requires, that besides the principal, so much more be added as the person is damnified by this unjust detention of his Goods.

Nor is this work to be put off unto the end of our Lives, or *after our death*; but as soon as ever we heartily repent, and desire Forgiveness, we must confess, bewail and forsake our Sin, that God may be reconciled unto us, and then we must make satisfaction to our wronged Neighbor; *If thou bring*

bring thy Gift before the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy Gift.

There are Four Vertues must concur in the right use of our Goods. 1. Justice in getting them. 2. Parsimony or Thrift in keeping them, whereby we honestly preserve them that they be not vainly and unprofitably mispent. 3. Frugality in enjoying them; whereby we dispose of our Goods justly and honestly gotten, to fit and necessary Uses in a sober and moderate manner. 4. Liberality in communicating them.

To this last Vertue the Holy Scriptures invite us, 1. By positive Commands, enforced with most urgent Reasons, Luke 6. 30, 31, 32, 33, 34, 35, 36. Give to every man that asketh of thee——And as ye would that men should do to you, do ye to them likewise. For if ye love them who love you, what thank have ye? for sinners also do even the same. And if you lend to them of whom you hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your Enemies, and do good, and lend hoping for nothing again, and your Reward shall be great, and ye shall be the Children of the most High: For he is kind to the unthankful and to the evil. Be ye therefore merciful as your Father is also merciful. 2. By most endearing Promises, Ver. 38. Give, and it shall be given unto you; especially of Life Eternal. Mat. 25. 34, 35, 36. Come ye blessed of my Father, &c. I was hungry, and ye gave me Food.
M Naked,

Naked, and ye cloathed me. Sick, and in Prison, and ye visited me.

On the contrary, covetous persons commit a *double Theft* : 1. Against their Neighbours, seeing God hath not made them absolute Owners of their Riches, but *Stewards*, who must dispose of them also for the good of others ; which if they do not, they rob them of their right, *James* 5. 1, 2, 3. 2. Against themselves, in defrauding their own Souls of those Blessings which God hath allowed them, *Eccles.* 4. 8

As for such Misers : 1. None are more *wicked*, seeing they are neither good for themselves nor others, *Eccles.* 14. 5. 2. None *poorer*, since tho' they possess much, yet they enjoy nothing, and want as well what they have, as what they have not. 3. None more *foolish*, seeing they want for fear of wanting, and live poor that they may die Rich, not knowing who shall enjoy it. And 'tis generally observable, that what is scrap'd together by sordid Covetousness, is lavisht out by vain Prodigality ; or (if I may be allowed to speak it in the language of one [*Cartwright*] of the best Poets of the last Age)

*' This Curse, Fate justly makes the Miser's Lot,
' The young Fool spends, what e're the old Knave got.*
4. None are more *wretched*, seeing they deprive themselves both of the comforts of this life, and of the joys of the life to come.

I have the more insisted on this filthy Vice of Covetousness, of which our Saviour *bids us beware*, *Luke* 12. 15. and which is by the Scripture pro-

pronounced to be *Idolatry*, Mat. 6. 24. Coloss. 3. 5. Ephes. 5. 5. and the *Root of a'l Evil*, 1 Tim. 6. 10. Because there are none more upbraided with it as this day, (how justly, let them examin their own hearts) than the generality of those that pretend highest to the profession of true Christianity, unto whom I would seriously recommend the perusal of James 5. 1. *Go too now you rich men, weep and howl for the miseries that shall come upon you. Your Riches are corrupted, and your Garments are moth-eaten. Your Gold and Silver is cankered, and the Rust of them shall be a witness against you, and shall eat your flesh as it were fire, &c.*

The other Extreme, is *Profusion and Wastefulness*; whereby People by spending above their means in unnecessary, dishonest, and riotous courses, expose themselves to the Devil's Temptations, in using unlawful means either to recover what they have mispent, or to supply their Extravagance: And so Luxury becometh the Mother of Covetousness, and Covetousness the Nurse of Luxuriousness, one Sin being naturally apt to beget another, tho' seeming of a quite contrary nature.

The Ninth Commandment.

Thou shalt not bear false witness against thy Neighbor.

As the 6th Commandment secured Mens *Lives*, the 7th their *Chastity*, and the 8th their *Goods*, thereby settling and promoting *Peace, Purity, and Justice* in the world; so the end of this Precept is the conservation of truth amongst Men, and of our own and our Neighbor's *Fame and good Nam.*

For such is our Natural Corruption, that it maketh us prone to Lie ; As soon as they are Born they speak Lies, *Psal. 58. 3. Every Man is a Liar*, Rom. 3. 4. Nay, we are apt to Lie not only for Advantage, but without any Cause, out of meer Vanity ; and no less ready are we to Trespass against the Fame and good Name of others, which ariseth out of Envy and Pride, disposing us to Abase others to Advance our selves.

These Evils are restrain'd and condemn'd by this Command which generally forbiddeth all Untruth, and False, Vain, Offensive Speeches, comprehended under the term of Bearing False Witness, as being the chief, and of all others the most pernicious to our Neighbor's fame and estate.

'Tis an ill, tho' common, Proverb, and of bad Tendency, That *Words are but Wind* ; for great Care is to be had of our Speech, seeing it is an excellent Faculty peculiar to Man, and being a special Gift of God, it must not be Abused to his Dishonour, our Neighbours hurt, and our own Destruction ; neither are Words slightly to be regarded, seeing we must for every Idle Word give an Account, *And by our Words we shall be Justified, or Condemned*, Matth. 12. 37. And the Wise Man assures us, *That Life and Death are in the power of the Tongue*, Prov. 18. 21. And that a wholesome Tongue is a Tree of Life, whereas a Bad Tongue *is an unruly Evil, and full of deadly Poison*, James 3. 8. Which if we do not subdue and Rule, whatsoever profession we make of Religion, it is all in Vain, *James 1. 29.*

Our Speeches therefore must be both *true* and *charitable*; For these must always go inseparably together, since Charity rejoiceth in Truth, 1 *Cor.* 13. 6. and the Truth must be spoken in Love, *Ephes.* 4. 15.

There are divers great and weighty Reasons which should dissuade and terrifie all persons from this odious Sin of Lying. As, 1. Because God is true, and the Author of Truth, and the Devil a Lyar, and the Father of Lyes: And as Truth maketh us like unto God, so Lyes render us like the Devil. 2. Because it is strictly forbidden in the Scriptures, *Lev.* 9. 11. *Exod.* 23. 7. *Col.* 3. 9. *Ephes.* 4. 25. and condemned as the Spawn of the old Serpent, *John* 8. 44. and a thing abominable and odious unto God, *Prov.* 12. 22. whence the Lyar is said to sin grievously, not only against his Neighbour, but also against God himself, as in effect thereby denying his Omniscience, *Lev.* 6. 2. 3. Because it perverteth the use of Speech, taketh away all Credit and Faith between Man and Man, and tends to overthrow all Human Society, which cannot stand without Contracts, Commerce, and Testimonies; nor they without Truth. 4. Because God severely punished Lyars, *Prov.* 19. 5. *Psal.* 5. 6. *Acts* 5. 3. And that both in this life with Infamy and Disgrace, (for it maketh a man base, infamous, and of no credit, so that usual Lyars are not believed even when they speak truth) and in the Life to come; For it excludeth out of Heaven, *Rev.* 22. 15. and casteth Men into that Lake which burneth with Fire and Brimstone, *Rev.* 21. 8.

That we may not be guilty of violating our Neighbour's Good Name, (which to a good Man is no less dear than his Life, *Eccles. 7. 2. Prov. 15. 30.*) we must observe these Duties,

1. To maintain an inward disposition, care and study, to preserve it; sincerely to be glad of, and rejoice in, his fair Reputation, and to be grieved when it is Sullied and Blemished; as also willingly and chearfully to hear his Praises, which is a sign of an honest Heart untainted with Envy and Self Love.

2. To shut our Ears against, and discountenance, *Tale-bearers, Whisperers, and Slanderers*, for their detractions cannot hurt our Neighbour's Good Name if we will not hear and believe them. *The North Wind driveth away Rain: so doth an Angry Countenance a Backbiting Tongue, Prov. 25. 23.* And 'tis one of the Characters of him that shall be admitted a Citizen of Heaven, that he must be one, *That Backbiteth not with his Tongue, nor doth Evil to his Neighbour, nor taketh up a Reproach against his Neighbour, Psal. 15. 3.*

3. Not to Nourish hard *Suspicious Conceits* of our Neighbour, but when they arise to suppress them, if the grounds of them be not evident, or very probable; we are not rashly to believe Evil of him, not sinisterly to construe all things well done and spoken by him, and to Interpret and take things doubtful in the most favourable sense, and better part.

4. *Silence and Secresie*, for it is a Christian Duty to keep secret our Neighbour's faults which proceed

proceed from Infirmary and Humane Frailty : we are not to publish them to his Reproach, much less to divert our selves, or others, with making sport at them, for therein we Contract on our selves his Guilt, and offend worse than he, such things being matter of Sorrow, not Merriment. In fine, we are never to divulge, or speak of them, unless it be either, First, To amend him by Admonition, and grave, modest, seasonable, Reproof, *Lev. 19. 17. Matth. 18. 15. 1 Cor. 1. 11.* Or Secondly, To give necessary warning to the Hearer, that he may prevent some Evil that is intended against him, or danger which he may incur, *Jer. 40. 14. Acts 23. 16.* Or Thirdly, To preserve him, that he be not infected with the Contagion of his sin, with whom he Converseth. Or Lastly, When a Man is necessitated for the Publick Weal to discover anothers Faults and Crimes for the sake of Justice, and lest by silence he himself become Accessary unto them, as in Cases of Treason, Murther, Felony, &c.

5. To consider the Odious Nature of this sin of Detraction, or the blacking and branding of our Neighbour's Good Name by secret and malicious Words, or, (as the manner of too many is,) by giving *suspicious Hints*, and *dark Innuendo's*, which is as certain a way of Murthering any Man's Reputation, and more likely than the broadest Calamities, for it affords him not the opportunity of clearing his Innocence ; and therefore this Vile Practice in the Holy Scriptures is compared to *Bows and Arrows that Shoot in secret*, *Jer. 9. 3,*

and 8. Psal. 64. 3. *To Coals of Juniper*, Psal. 120. 4. *To a Sword*, Prov. 12. 18. *To a Razor*, Psal. 52. 2. *To the Tongue of a Serpent*, Psal. 104. 3. Eccles. 10. 11. Moreover it is generally the sign of *an Hypocrite*, for such will declaim against the sins of others, that themselves may be thought very Good and Religious ; and above other sins it maketh Men like unto the Devil, who hath his Name from Slandering, as having made it his business from the beginning, 2 Tim. 3. 3. And as there are few of these Whisperers that speak *truly* of other Men's Faults, but either devise Calumnies of things that are not at all, or add at least something that is untrue of their own ; so, tho' a Man should in such Case speak *nothing but the Truth*, yet if it be Maliciously to do Hurt, or out of a vain Custom to keep his Tongue in Ure, he is a *Slanderer* ; and offendeth if not against Truth, yet against *Charity*. So much of this too prevalent Vice of *Backbiting*, and Wounding our Neighbours Good Name in private, or ordinary Discourses.

That which this Precept more expressly forbids is, *Falshood* and *Corruption* in *Publick Testimonies*, and *Legal Proceedings*, which are to be regarded above others, because it is the Judgment which God maketh, rather than Man, Deut. 1. 17. 2 Chron. 19. 6. And therefore he that perverteth this Judgment, maketh *God himself*, as much as in him lies, guilty of his sin of *Injustice*.

Perjury is a sin most Odious and Abominable to God and Man, Prov. 6. 18. and therefore God made

made Choice thereof as most Hainous, to comprehend under it all sins of the like kind; as in the other Commandments, Murther, Adultery, Theft. For he that giveth a false Testimony in a Court of Justice, Sins first, Against the *Judg* whom he laboureth to pervert; Secondly, Against the *Party* concern'd; and Thirdly, Most of all against his own Soul; for a False Witness shall not be unpunisht, Prov. 19. 5.

Under this Head also all perversion of Justice and Right, either by Judges, Jurors, Advocates, &c. is included.

As we are not by any means to Violate our Neighbour's Good Name, so we are bound to preserve our own.

Now the means of getting and preserving a Good Name, are

1st, Above all things to seek *God's Glory*, in a serious study to walk before him in Holiness of Life, and the Exercise of all Good Works. 2^{dly}, To avoid *Vain Glory*, whereby Men seek more the praise of Men than of God. 3^{dly}, To prefer the Testimony of a good Conscience before the Applause of Men, and therefore to take more care to be really good, than to seem so; and rather to approve our Hearts unto God, than our outward Actions unto Men. 4^{thly}, To avoid *Hypocrisie* and *Dissimulation*, which tho' for a time it may gain a Reputation amongst Men, yet at length God will pull off this false Vizard, and expose the Hypocrite to Shame and Contempt. 5^{thly}, To avoid that Glory which some Men seek

to gain by *Villany*, or *Vanily*, which were to *Glo-ry in our Shame*. 6thly, To abhor *Flatterers* and *Parasites*, and to love those who faithfully *Ad-monish us when we Err*, and *Reprove us when we Offend*. 7thly, To be *severe* in Judging *our selves*, and *Charitable* in Censuring *others*; for if we think well of others, they likewise will think well of us. Lastly, Not to attempt *great matters* above our power, to gain an Opinion of great *Parts and Abilities*, but to be lowly in our own *Eyes*. And tho' we must seek God's Glory by *good Report*, and *evil Report*, (2 Cor. 6. 8.) yet if he shall be pleased to Bless us with *unaffected Fame*, and an Honourable Reputation, we are thankfully to accept it, and use it as an Encouragement in well doing.

The Tenth Commandment.

Thou shalt not Covet thy Neighbour's House, thou shalt not Covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Oxe, nor his Ass, nor any thing that is His.

Some there are that *divide* this Tenth Commandment into Two, making one to concern our Neighbour's House, the other his Wife, &c. But that such their distinction is frivolous and unlawful, as well as their Confounding of the two first Commandments into one; appears 1st, Because the general Closure, *Nor any thing that is his*, shews it to be but one Command. 2dly, The substance of the Precept is in these words, *Thou shalt*

shalt not Covet, as *St. Paul* Cites them, *Rom. 7. 7.* 3^{dly}, They are contain'd in one Verse and Sentence, whereas the rest, tho' short, are set down in distinct Verses. 4^{thly}, In *Deuteron. 5.* the Coveting our Neighbour's Wife is first handled; so that if these were Two Precepts, *Moses* of the Tenth should there have made the Ninth.

The proper *Objects* of this Precept are Men's Appetites, Thoughts and Affections, towards themselves and Neighbours; and the *End* of it is to shew that God's mediate Worship is to be performed not in outward Actions only, but in inward Affections also. And as the first Commandment is the Rule of the first Table; so is this of the second Table; for as the first Precept directs the Heart, so the rest the Actions also: So the 5th, 6th, 7th, 8th, and 9th, Precepts Order our Actions, but the 10th our very Heart. Whence 'tis evident, that this Precept is not superfluous.

For hereby God shews the perfection of that Charity which in his Law he requireth of us, and the Excellency of it above all Humane Laws; for as God is a Spirit, who is Omniscient and searcheth the Heart, so he requires Spiritual Obedience, *Rom. 7. 14.* And bindeth by his Law, (which is spiritual like himself,) not only the Hand, Tongue, and outward Man, as Men do by Humane Laws, but even the most inward hidden, and secret Thoughts and Desires of the Mind and Heart; so that as we must not Imagin, or desire any thing tending to our Neighbour's Hurt, but
with

with all the powers of our Souls, exercise Charity in doing them good, not seeking our own good only, but theirs also, 1 Cor. 13. 5. Teaching us chiefly to observe our Hearts, and suppress the first and inward Motions of sin. *Keep thy Heart with all diligence, for out of it are the Issues of Life,* Prov. 4. 23.

His Wife.] The Wife of another must not be coveted; for such is the Union in Marriage between Man and Wife, that it is unlawful to covet another Man's Wife, not only to commit Adultery, but to enjoy for his own, tho' by lawful means, and after the other's death; For he cannot so covet her, but he must withal wish the Husband's death.

His Man servant, nor his Maid servant.] These we are forbidden to covet, much more to use any means to intice them from their Masters to come to us; For tho' this were a greater Sin amongst the *Jews*, because they had a propriety in them, their Servants being part of their Goods: yet it is a Sin also amongst us, as being against Charity, and the common Rule of Justice, which enjoineth us to let every one have his own, and to do unto another as we would have him do unto us.

His Ox nor his Ass.] These are named, to comprehend all other Goods moveable or immoveable, because they are of most necessary use. And lest we should think it lawful to covet any other thing not here named, 'tis added—*Nor any thing that is thy Neighbors,* whether it be for necessity, profit, or delight. In

In the affirmative part this Precept requires at all times a pure, just, and charitable heart towards our Neighbours, and continually to make War against the Flesh, and the Lusts thereof.

Some Helps towards the fulfilling of this Command, are,

1. To mortifie Self-Love, and not to *seek our own, but every man anothers wealth*, 1 Cor. 10. 24.

2. To banish Envy from our Breasts.

3. To labour to be content, to which end consider First, How many want those good things which thou enjoyest, who are far more worthy of them. Secondly, Thine own unworthiness of the least of God's Benefits. Thirdly, Meditate and relie upon God's Providence and Fatherly Care, who provideth all things necessary for thy Good and Salvation.

Lastly, Tho' we cannot in our present state of Corruption entirely and exactly keep this Command; *For who can say his heart is clean?* Prov. 20. 9. which should humble us in the sight and sense of our sins, which have made us subject to the wrath of God, and the curse of the Law; that so despairing in our own Merits, we may with the more ardent desires flie unto the mercies of God in the satisfaction and obedience of Jesus Christ; so being by Christ freed from the curse of the Law, we are to study, and with the highest diligence endeavor to conform our selves, our Souls and Lives to the prescript Rule of this holy and most perfect Law; and that mortifying the Flesh, with all the carnal Concupiscences and Lusts

Lusts thereof, we be daily more and more renewed unto the Image of God in all Holiness and Righteousness, and walk worthy of our high Calling, and that profession we make of being the Followers of the Holy Jesus. In order to which *PRAYER* for the assistance of the Holy Spirit, being absolutely necessary, I shall in the next place treat thereof.

C H A P. IX.

Of Prayer, it ought not to be in an Unknown Tongue ; To Angels, or Saints departed unlawful ; nor warrantable for the Dead. A short Exposition on the Lord's Prayer.

I. **P***ayer* is a Religious fiducial calling upon God, in the Name of Christ, with the heart, and sometimes with the voice, according to his Will for our selves and others, consisting generally of *Confession of Sin, Petition for Grace, and giving of Thanks.*

It is both a *Duty*, and at the same time the highest *Priviledge* ; whereby the poorest Soul can at any time approach the Throne of Grace, and pour out the desires of his Heart in all *Straits*, and for supply of all *Wants*, to the great and glorious Monarch of the Universe, as to a Father and a Friend, with assurance of being heard. It is the Hand of Faith, the Key of God's Treasury,
the

the Soul's Solicitor. It procureth all Blessings, preventeth Judgments, *sanctifieth* all Creatures that they may do *us good*, seasoneth all *Crosses* that they can do *us no hurt*. It keeps the Heart in humility, the Life in sobriety, strengthneth all Graces, overcomes all Temptations, subdueth our Corruptions, purgeth our Affections, makes our Duties acceptable to God, our Lives profitable unto Men, and both Life and Death comfortable to our selves; the end of it being God's *Glory*, and our *Salvation*.

II. From this Definition or Description of Prayer, as we are taught the excellency and necessity thereof, so likewise, that for persons to use Prayers in a *Language* that they do not understand; or to prescribe that the publick Prayers and Service of God in the Church, be performed in a *Tongue Unknown*, or not understood by the generality of the People, is a great abuse and prophanation of this holy Duty, and, indeed, no better than *vain Babbling*, or a *mocking of God*.

Because, 1. The very essence of Prayer consisteth in the hearty concurrence of the Understanding and Will, for want of which the Lord complains, *This people draweth nigh to me with their lips, but their hearts are far from me*.

2. Nor is a general devout Intention sufficient, because God requires, *That we pray with the Spirit, and with the Understanding also*, 1 Cor. 14. 15. Throughout which whole Chapter, St. Paul professedly argues against praying and speaking in an *Unknown Language* in the Church, even in those
on

on whom the Gift of Tongues was miraculously conferr'd.

III. We ought to pray to God alone, and to address our selves in and through the Mediation of Christ only. *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only. Psal. 50. 15. Call upon me in the day of trouble. Isa. 42. 8. My glory I will not give to another. Luke 11. 2. When ye pray, say, Our Father which art in heaven. Col. 2. 18. Let no man beguile you in a voluntary humility, and worshipping of Angels. 1 Tim. 2. 5. There is one Mediator between God and men, the Man Christ Jesus. John 14. 3. No man comes to the Father but by me,* with many other the like expresse Texts.

IV. Hence it follows, that praying to *Angels, or Saints departed,* is unlawful ; which further appears, by the following Considerations.

1. Because praying to *Saints departed* is not only vain and impertinent, since those that use it cannot shew how 'tis possible, or so much as probable, that the Saints should know their Prayers ; and the Scripture seems to teach the contrary——(*The dead know nothing more, Eccles. 9. 5. that is, none of the Transactions of this lower World. And Job 14. 21. speaking of the dead, saith, Whether his Children shall be noble or ignoble, he shall not understand.*) But the same is also very dangerous, because Omniscience and Omnipresence, which be God's peculiar Attributes, are, by this practice, ascribed to those Creatures, at least by the natural tendency of the Action, tho' perhaps the Worshiper does not apprehend it so : For how else,
for

for Example, shall the Blessed Virgin *Mary* hear a thousand Suppliants in a thousand different places calling upon her for several things at one and the same instant?

2. Because we must pray to none, but to whom we may do it in Faith without doubting, and upon good grounds, believing that *we shall obtain*, *Mat. 21. 22. James 1. 5.* But what Faith can we have in a practice uncommanded, nay, prohibited by God? What Faith when we are not, nay cannot be sure that the Saints we address to, do hear our Prayers, much less that they will or can grant them? We do not believe in Angels or Saints, therefore *how shall we call on them on whom we have not believed?* *Rom. 10. 14.*

3. Because the same is injurious to the Honour of Christ, who is our sole Mediator, not only of Redemption, but of Intercession too, *Rom. 8. 24. Hebr. 7. 25.* Our great and onely Master of Requests in the Court of Heaven, hath not only both invited and commanded us to apply ourselves to none but him, but graciously promised to answer us. *John 14. 6. No man comes to the Father but by me. And ver. 3. Whatsoever ye shall ask in my Name, I will do it.*

1 Object. To evade the Force of these Arguments, the Romanists wonderfully puzzle themselves. Sometimes they alledge, That they give not the Honour due to God to these glorious Creatures, and so that purpose they invent Distinctions where there is no difference, as between *Latria* and *Dulia*, and tell us of Religious Worship, Supreme and Subordinate, Absolute

lute and Relative , Terminate and Transient ,
&c.

Answ. But we have proved before, That there is but *one only Object* of Religious Worship, and so the same can be but of *one kind*, (tho' Civil Honours may be various, because the Objects are so, as one sort of Respect is paid to a Father, another to our Prince , another to a subordinate Magistrate, &c.) and so all this Smoke vanishes ; For Prayer being an Act of Religion, of Worship, and of Faith, ought not to be offered to any Creature.

2 Object. Sometimes they pretend, They only honour the Saints in Heaven, as they do good Men on Earth, and do but pray to them for the assistance of their Prayers ; and that God, by some means, makes known such their Prayers to the Saints.

Answ. To this I answer, 1. That this Pretence is contrary to their Practice ; for in their ordinary Prayers, Praises and Thanksgivings, they most commonly join the Virgin *Mary* with God, *Jesu Maria !* coming in one word out of their mouths ; and, *Glory be to God and the blessed Virgin*, makes but one complete *Dorelogy* at the end of most of their Books. 2. Besides the vast difference between desiring the Prayers of a good Man present here on Earth, and praying to Saints in Heaven ; for the former of which, we have Precept, and various Examples, but none of the latter. I say, this Suggestion is contrary to their Council of *Trent*, which *Sess. 25.* declares, That *'tis good and profitable*, [it seems themselves thought
it

it not necessary] suppliciter Invocare, as humble Suppl ants to invoke or call upon the Saints, who reign together with Christ, and to flie not only to their Prayers, but help and assistance too, for obtaining benefits from God, through his Son Jesus Christ our Lord, who is our only [they would not say Intercessor, but] Redeemer and Saviour. 3. If the Saints cannot know our Prayers till God acquaints them therewith ; as for Example, when a Roman Catholick Seaman prays to St. Nicholas (the reputed tutelar Saint of that profession) to preserve him from Shipwrack, God must signifie to that St. Nicholas who it is calls upon him, and for what, before the Saint can use any Intercession in the Affair; why then should not the poor Creature much rather go immediately to God, whom he is sure the Winds and the Seas obey? Is God less kind and merciful than the Saints?

3 Object. To help themselves out here, they say, 'Tis more humble to go to God by the good Offices of the Saints, than rudely to press in upon the Divine Majesty, as when we have to do with a Prince, we get some Favourite to facilitate our admission, and countenance our Petition.

Ans. This Comparison is dishonourable to the Almighty, his ways are not as the ways of men, nor his thoughts as their thoughts. The best and greatest of Princes, tho' analogically called Gods, are yet really but men, to whom we cannot speak when and where we would, but to God who

who is everywhere, and always present, we may. Man, perhaps, sometimes, thro' *Pride* will not, or, thro' *Carelesness*, regards not; thro' *Ignorance* knows not, or, thro' *Business*, cannot hear and redress the Grievances of such as sue unto him: Or his Attendants may keep off Petitioners, and not allow them Access. But there are no such Impediments in God, therefore no such need of making an Interest in the Saints to address our Supplications to him, *who is a God hearing Prayers*, and to whom therefore alone the *desires of all flesh* should come.

Lastly, *They alledge, That their praying to Saints is not injurious to God or Christ, because they pray not to them as to God, but address their Prayers only as to his Mother, his Friends and Favourites, whom they suppose to intercede only in his Name and Mediation.*

Ans. If Prayer be an Act of Religious Worship, and so due only to God, you ought not to offer it to any Creature, tho' never so much a Friend; *For the Lord is a jealous God.* Now suppose a married Woman accused of lying every Night with her Neighbour, not able to deny the Fact, should go about to justify it, by maintaining the Act is not Adultery, because she never lies with him as her Husband, but as her Husband's special Friend and near Relation, Would such a Plea be allow'd in any Judicatory? 'Tis the proper Office of the Lord Jesus, to offer up the Prayers of his People to be our Advocate with the Father, 1 John 2. 1. And to appear in the presence of God for us, *Hebr. 9. 24.* Therefore to apply our
selves

selves to any other Mediators in Heaven, to represent our Prayers to God, in what manner, or upon what pretence soever it be, is highly derogatory to the Honour and Office of the Blessed Jesus ——— This much was thought fit to be said touching the Object of our Prayers, or who we are to direct them to.

V. The Subjects of Prayer or Persons for whom we are to pray, are our selves, and others; in general, *all Men living*, even our *Enemies*, Mat. 5. 44. but principally for those that are of the *Household of Faith*. For all sorts and degrees of Men, especially publick persons, as *Rulers*, and such as are in Authority; or *Ministers*, who watch over our Souls: As also for our *Relations*, *Friends*, *Benefactors*, and such as *desire*, or for whom we have *promised* our Prayers. But it is not our Duty to pray for the *Dead*, because

1. *Whatsoever is done without Faith, is sin*, Rom. 14. 23. But for praying for the Dead we have no Command from God, nor Promise to be heard, nor Example in Holy Scripture, and consequently we cannot do it in Faith. 2. Such Prayers are vain and unprofitable; *Now the Child is dead, why should I fast and pray, saith David?* 2 Sam. 12. 23. *As the Tree falleth, so it lieth; And as Death leaveth a Man, so will Judgment find him. They that dye in the Lord are blessed*, Rev. 14. 13. and need not our Prayers; and those that dye in their Sins, can have no benefit by them: *For out of Hell there is no Redemption.*

VI. We have a prescript Rule, and perfect pattern

pattern of Prayer of all kinds , le^t us in that Prayer which our Lord and Saviour Christ taught his Disciples, (and in them all succeeding Ages) thence call'd, *The Lord's Prayer.*

This is both a *Prayer* which we both may and ought to pray ; and also a *platform of Prayer*, whereunto we are to conform, and by which we ought to regulate all ours ; and therefore, as St. *Matthew* biddeth us, *pray after this sort*, Mat. 6.9. so St. *Luke* biddeth us, *when we pray, say, Our Father, &c.* *Luke* 11. 2. The one propounding it as the most perfect Model to be imitated , the other as the most excellent Form to be used of all Christians.

The Lord's Prayer consisteth of three parts.
1. A Preface. 2. Petitions. 3. A Conclusion.
The Preface is contain'd in these words, *Our Father which art in Heaven.*

Our Father.] These words contain 1. A Duty. 2. A Prerogative. The Duty is implied in the first word *Our*, whereby we are taught what Charity and Affection should reign in the hearts of Christians, that they are bound to pray one for another, as well as each for himself. As the Eye seeth not for itself alone, but for the good of the whole Body ; and the Hand laboureth not for itself alone, but for the whole Body : so should we be Suitors to *Our* God and Father for all Graces and good Things for our Brethren, all that are or may be Children of the same Father with us. The Prerogative is signified by the word *Father*, where-
by

by we are taught, that God in Christ is become our Father, and giveth us both the priviledge, (*John 1.12.*) and Spirit of Sons (*Gal.4.6.*) so to call him. By Father therefore here is not only understood the first person of the Trinity, but the whole Trinity; For as God is said to be our Father in respect of Creation, Redemption, and Preservation, so the whole Trinity have their parts in them all; And as the Name of *Father*, when it is put with any other person of the Trinity, is taken personally, that is, for the first person of the Trinity; so when it is put with his Creatures, it is taken essentially for the whole Trinity; so that in Christ our Mediator, we that were by nature the Children of wrath, are become the Sons of God, and Heirs of eternal life, *Eph.2.3.* Herein,

1. The wonderful Love of God is manifested, *Behold what Love the Father hath shewed unto us, that we should be called the Sons of God,* *1 Joh 3 1.*
2. That we have good warrant to call God *Father*, for we have God's promise, *You shall be my people, and I will be your God,* *Ezek. 36. 28.* We have Christ's Command here, *When ye pray, say, Our Father;* And we have the Holy Ghost's Instruction, *Rom. 8. 15. Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*
3. Hereby our Faith is much strengthened in our prayers, since we pray not to an inexorable Judge, but to a merciful, tender, loving Father—*If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him?* *Mat. 7. 11.*

4. If God be our Father, there is to this Privilege annext a necessary Duty on our parts, that we should both reverence and imitate him as our Father——*A Son honoureth his Father, and a Servant his Master : If then I be a Father, where is mine Honour ? If a Master, where is my Fear ?* Mal. i. 6.

Which art in Heaven.] These words direct us to meditate on the Greatness, Glory, powerful Providence, Wisdom and Holiness of that infinite God, to whom in our Prayers we approach, in which respects he is said *to dwell in the High and Holy Place*, Psal. 11. 4. Isa. 57. 15. Not that he is excluded from Earth, or included in Heaven, or any place ; For he filleth all places, and the Heaven of Heavens is not able to contain him, *Jer.* 23. 24. *1 Kings* 8. 27. But he is especially said *to be in Heaven*, for these four Causes. 1. Because his Glory is most manifested there ; even as the Head or the Heart may be said to be the Seat of the Soul, because its Operations are there most seen, tho' it be not in any one part of the Body included ; so the Lord is said to be in Heaven, because his glorious Majesty doth there most appear. 2. Because Heaven is the place where Christ's Body is, the Palace of Angels, and Court of Saints, where they behold the glorious Face of God, and where we all expect the Consummation of our Happiness. 3. Because God doth there Reign perfectly, that is, absolute Obedience is there paid unto him. 4. Because from thence he manifesteth himself unto us by Revelations, Visions,

Visions, &c. and from thence governeth the World, sending Light, Heat, Rain, &c. so that whereas God our Father is said to be in Heaven, his Majesty doth not only appear, but also his Dominion and Power, to which all things in Heaven and Earth are subject ; For as his Goodness in the word, *Father* ; so his power in these words, *Which art in Heaven*, are manifested.

This therefore teacheth us, 1. That we must humble our selves in our Prayers before the great God of Heaven and Earth, who is able to damn both Body and Soul in Hell-fire ; and that we ought to come before him with all possible Reverence, because tho' he vouchsafes us the Honour to call him *Father*, yet he is not an ignoble or earthly, but an heavenly Father, and a most glorious and tremendous Majesty. 2. That we ought, when we pray, to elevate our hearts to Heaven, and there be as it were present with God. 3. That we ought especially to pray for heavenly things, look for all good things for Body and Soul from thence, and take care likewise that our Conversations be holy and heavenly.—Thus far of the Preface.

The Petitions of the *Lord's Prayer* are in number six ; whereof the first three (like the first Table of the Law) especially concern God's Glory ; the other three (as the second Table) our own good.

This Order is observ'd, to put us in mind, that the Glory of God is to be prefer'd above all things ; and yet so kind and merciful is our Lord,

N

that

that both the Petitions in this Prayer, and the Precepts of the first Table of his Commandments (which both principally relate to his own Worship) are likewise as pertinent to that which tends to the preservation and happiness of Mankind, as the other which more immediately refer to our Welfare and Necessities.

The First Petition.

Hallowed be thy Name.] That is, that in all things God may be glorified ; that He, who in himself, his Word and Works is most holy and glorious, may be acknowledg'd and honour'd as such, by us and all Mankind, *Psal.* 96. 8. *1 Pet.* 2. 9. For,

1. By *Hallowed* or *Sanctified*, is not meant that we should or can add Holiness to God ; but to acknowledg God's Majesty holy, and every way excellent as it is. The like phrase being used, *Luke* 7. 35. *Wisdom is justified of her Children* ; that is, acknowledged and declared to be just.

2. By the *Name* of God, we are to understand God himself, (*1 Kings* 5. 5. *Isa.* 26. 8) as he maketh known to us the *Fame* and *Glory* of his Nature, otherwise *unconceivable* ; the Nature of a thing being in Scripture call'd *its Name*, as *Acts* 1. 15. So that in this Petition we desire these three things : 1. That we may be enlightned to know the Majesty of God aright as far as we are capable, and it is expedient for us. 2. That we may confess and acknowledg the Lord to be such an One as the Scriptures have Recorded of him

con-

concerning his Greatness, Worthiness, and Attributes. 3. That we may give unto him due Honour, and bear his Image of Holiness before the World; in our *Hearts*, by loving and believing in him; in our *Tongues*, by reverent speaking of Him, his Word, and Works; as also by praying unto, and praising of him. In the *whole Man*, by obeying him, and holy living to him.

These therefore fail in the performance of this first Petition: 1. All Atheists, that in their hearts acknowledg no God. 2. All Heathen and other Idolaters; as also wilfully or negligently ignorant persons, that worship not God aright. 3. All proud persons that seek not God's Glory, but their own. 4. All Blasphemers, Swearers, &c. that Irreverently take the Name of this Great JEHOVAH in their mouths. 5. All those obdurate hearts that will neither be allured by God's Mercies, nor moved by his Judgments; or that are unthankful for the Benefits continually received from him. All that are negligent in offering up the spiritual Sacrifice of Prayer, and call not upon his Name. And *in fine*, All ungodly Livers whatsoever, as Adulterers, Thieves, Drunkards, Lyars, &c. For none of these can truly pray that God's Name may be glorified, whilst they persist in Rebellion against his Laws, and by their practices bring the greatest dishonour upon God, as suggesting either that there is no such *Being*, or that *He is such an one as themselves*, not regarding or punishing evil Actions.

The Second Petition.

Thy Kingdom come.] This Word *Thy*, sheweth that there is a double Kingdom, the Kingdom of God, and the Kingdom of Satan, called the *Kingdom of darkness*, Col. 1. 13. We pray therefore, that Sin may not reign in our Mortal Bodies, that we may not be Bondslaves to the Prince of the Air, but that the Lord would admit us into his Kingdom ; that is, Rule and Reign over us by his holy Word and Spirit here ; and receive us into Glory hereafter.

The Kingdom of God is taken in Scripture either 1 For the Government of the whole world, disposing all Creatures to their proper Ends, as Psal. 145. 13. *Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Ages.* 2d. For that Government whereby the Lord Ruleth and reigneth in the hearts of his servants in this world, which is called *the Kingdom of Grace* ; of which it is said, *The Kingdom of God is within us*, Luke 17. 21. 3. For that Government whereby he Ruleth in Heaven most perfectly in the Saints and Angels, called *the Kingdom of Glory*, in which the Elect shall reign with Christ for ever, Psal. 94. 14. Now in this *Petition*, we are not to take the word *Kingdom* so much in the first, as in the second and third Acceptations. So that in this *Petition* we desire these three things, 1. That the Lord would build in us the Kingdom of Grace, and Rule in our hearts by his Word and Spirit, sanctifying us to all Obedience and Godliness.

ness. 2. That this Kingdom of Grace may be increased in us daily, that we may grow in Grace and Godliness from the measure of the gift of Christ, *to the measure of the age of the fulness of Christ, Ephes. 4.* 3. That our hearts may be inflamed to long for, and desire the Kingdom of Glory, that Sin and all Wickedness being confounded, we may perfectly glorifie our heavenly Creator, as *Paul prayed, Phil. 1. 23. I desire to be dissolved, and be with Christ.* And as the Saints of God, *Rom. 8. 23. We that have received the first fruits of the Spirit, even we do sigh and mourn, waiting for the Adoption, even the Redemption of the Body.*

These therefore fail in the performance of this second Petition: 1. All they that suffer Sin to reign in their hearts, and yield obedience thereunto. 2. All they that quench the Spirit of God, and will not be ruled by the good motions and holy directions of the same. 3. They that make no Conscience of their ways, but contemn or neglect the hearing of the Word of God, and pray not heartily for the continuance, free passage and flourishing estate of the same. 4. They that labour not for perfection in Grace, that are not prepared for the coming of Christ, or do not wish and long for his appearance in Glory.

The Third Petition.

Thy Will be done in Earth as it is in Heaven.] The Will of God is said to be twofold: 1. His hidden Will, which is the immutable purpose & decree of future Events, which Will is always done, neither

can it be changed or altered by any. *My counsel shall stand, and I will do whatsoever I will, Isa. 46. 10.* None can resist it, for *there is no wisdom, no understanding nor counsel against the Lord, Prov. 21. 30.* 2. The Will of God is taken for whatsoever doth declare his Will, and proceed from the same, as his Precepts, Counsels and Laws, which the Apostle calleth *the good Will of God, Rom. 12. 2.* and is commonly called his *Revealed Will*, because it is revealed unto us by his Word. Of this Will we read, *Pf. 103. 21. Praise ye the Lord all ye his servants which do his Will;* that is, his Commandments. And this is the Will which here we pray may be done. So that in this Petition we desire, 1. To know God's Will, without which we cannot do it. 2. To deny our selves, and our own Wills, and to do the Will of God, submitting our Wills to his, as well in Adversity, as Prosperity 3. To perform the Will of God without delay, *in earth;* that is, whilst we are upon the face of the earth breathing. 4. To do it as the Angels do it *in Heaven*, that is, zealously, readily, carefully, sincerely, and wholly, (not doing one of his Commands, and leaving another undone.)

Even as] These words do not signifie Equality, but Similitude; we are to imitate them in the *manner*, tho' we know we cannot equal them in *measure* and *degree* of obedience. In which sense also God himself saith, *Be ye holy as I am holy, Lev. 11. 44.* that is, Imitate me in Holiness: For tho' we cannot do God's Will on Earth so perfectly as the blessed Angels perform it in Heaven,

yet

yet we ought to strive for perfection, and resolve on perfect obedience to his Will.

These therefore fail in the performance of this third petition. 1. They that follow their own Wills either in Life or Judgment, and will not inquire after and obey the Will of God. 2. They that will not with patience submit their Wills to Gods Will in Adversity. 3. They that post off their Obedience till their Death-Bed, and refuse to give their whole Life to the doing of God's Will on earth. 4. They that are lukewarm, and not zealous in the Service of God, contented with imperfect Obedience, taking Men, and not Angels for their Example. Lastly, They that do God's Will in outward matters only to be seen of Men, that seem to do it, but not sincerely, as all Hypocrites.

The Fourth Petition.

Give us this day our daily Bread.] The sum of which is, that God would provide for us competent means, and such a portion of outward Blessings as he shall see mete for us; and give us grace to rely upon his providence, and rest contented with that allowance which he is pleased to afford us; and likewise bless the Creatures to our nourishment and use.

Give us] to put us in mind, that we hold all that we enjoy, of God's Bounty: For tho' in regard of our Labour, or buying any thing, it may be called *Ours*, yet we must still own it as the Gift of God, both because we are unable by any service or labour to deserve the least crum of

Bread, or drop of Water at his hands; and because our labour and diligence cannot prevail without his blessing, nor the Creatures be profitable to us when we have them; so that the Rich are to use this Petition as well as the poorest, praying therein not so much for the outward things, as for God's blessing upon them.

This Day, our daily] To teach us, both that we should humbly pray to God every day, and that we ought not to perplex our selves with Anxiety for the time to come, but to rest in God's providence, and present blessing; without suffering our Affections to run out too far in carking Care for outward things, and heaping up of Riches for after-times.

Our] It should be our own Bread that we desire to eat, that is, such as cometh to us by the blessing of God on our lawful Labours in an honest Vocation; not the *Bread of Iniquity*, gotten by dishonest means; nor the *Bread of Idleness*: For he that will not labour, should not eat, *2 Thess. 3. 8.*

Bread.] Hereby is meant all things necessary to this temporary Life, as Meat, Drink, Cloathing, Habitation, &c. But we must desire Bread, not Delicacies; such a portion of worldly Accommodations as (in God's sight, not our own vain imaginations and desires) are convenient for us; not vast Riches and Superfluities to consume on our Vanities and Lusts.

So that in this Petition we desire, 1. That God would in Christ vouchsafe us all things necessary
for

for the maintenance of this mortal Life. 2. That he would bless our pains and labours in our Vocations to this end and purpose. 3. That he would give them unto us at such times and so often as Nature's necessity requireth, which is daily and hourly. These therefore fail in the performance of this Petition, 1. Who attribute to the Creature vertue of refreshing, which cometh meerly from the blessing of the Creator. 2. Who distrustfully hoard up for time to come, as the Fool, *Luke 12. 19. Soul take thy rest, for thou hast Goods laid up for many years.* 3. They eat not their own Bread, as Thieves, Cheaters, Oppressors, idle common Beggars, &c. and all such as spend their days idly without pains and labour in some lawful Vocation. 4. That pray for superfluous things, and depend not upon God's Providence for the least things, as a Morsel of Bread; or are covetous, and not contented with that which they have more or less; seeing 'tis more than we deserve, and is distributed by a most wise and loving Father, who knows what is fit for us, infinitely better than we our selves.

The Fifth Petition.

And forgive us our Trespases, as we forgive them that trespass against us.

Our Sins are called *Debts* in the Gospel of St. *Luke, Chap. 11. 4.* and the word here translated *Trespases* signifies the same, which term is used in regard of the resemblance between them; For as

a Debt doth bind a Man either to make satisfaction, or else go to Prison; so our Sins bind us, either to satisfy God's Justice, or else to suffer Eternal Damnation. And because we cannot of our selves satisfy the one, nor willingly would in our selves suffer the other, therefore we sue to the Lord in Christ to forgive them. Under which words Forgiveness of Sins are understood, not only the guilt, but also the punishment due to the same; as likewise the benefits of Justification, Sanctification, Redemption, and Glorification.

As we forgive, &c.] These words serve, 1. For our *Instruction* to teach us, that God requireth this at our hands, that we should Forgive as we would be Forgiven; that we should be merciful, as he is merciful; which is notably exprest by the parable of the Servant, that having his Debt remitted, would not Forgive his Brother, *Matth.* 18. 34. 2. For our *Comfort*, to give us to understand, that if we which are sinful Men can remit Wrongs and Injuries done against us, much more will our heavenly Father (*whose mercy is above all his works*) Forgive his Children, when, by true Repentance, they shall turn unto him.

Here we are to Note, That tho' we may and ought to Forgive the Injury done against us, yet we cannot the Sin therein done against God, for God alone forgiveth Sins: He that stealeth offendeth the Law, the Injury is done against him from whom he steals; but the Sin against God's Law, *Thou shalt not steal*, the party may Forgive the Injury, but God only must the Sin.

So that in this Petition we request of God,
 1. Grace feelingly to know, and frankly and
 tremblingly to confess, without excuse or exte-
 nuation, the great Debt of our Sins, and our ut-
 ter Inability to satisfie for the same, or the least
 part thereof. 2. That upon our confession and
 true humiliation for Sin, it would please the Lord
 not to lay to our charge either the guilt or pu-
 nishment of our Sins, but that for the Righteous-
 ness and unutterable passion of Jesus Christ, he
 would raze them out of his Book. 3. That by
 the infallible testimony of his good Spirit, he
 would assure our Consciences of the free remis-
 sion of them, and *seal us unto the day of redem-
 ption*, Ephes. 4. 30. 4. Seeing God requireth the
 like Forgiveness at our hands towards our Bre-
 thren, we further entreat his grace, that we may
 as heartily Forgive Injuries done against us, as we
 desire Forgiveness of our own Sins at the hands of
 God.

These therefore fail in the performance of this
 Fifth Petition : 1. The *Hereticks*, call'd *Novatians*,
 are here condemn'd, who denied Forgive-
 ness of Sins committed after Baptism. 2. The
 Church of *Rome* maintaing that God doth re-
 mit the Fault, but not the punishment. 3. The *Ca-
 tharists*, who think they can be without Sin in this
 life. 4. All those that confess not their Sins to God,
 and grieve not for Corruptions, with an hearty
 Resolution to forsake and watch against them for
 the Future. 5. All that do not endeavor to keep
 a clear

a clear Conscience towards God and Man, and to be possessed of that peace within, which the world can neither give, nor take away. Lastly, those that are so maliciously bent against their Brethren, that by no means they can be brought to forgive them; which persons are so far from Forgiveness at the hands of God, as, in effect, they pray that he would never forgive them. A matter of dreadful consideration, and much to be lamented.

The Sixth Petition.

And lead us not into Temptation: But deliver us from Evil.

Here we pray for Sanctification and strength against our Sins, that they may not only be pardon'd to us, (as in the former Petition) but mortify'd in us; and we either kept by the Providence of God from Temptations, or preserved by his Grace from being hurt thereby.

Lead us not] That is, expose us not so to Temptations, as to be overcome and ensnared therewith, (as a Fish is taken with a Net,) to our destruction. Now God is said to lead into Temptation in these two Respects: 1. Because he *permitteth* Satan to tempt us. 2. Because in his Justice he useth him as an Instrument of his wrath.

Into Temptation.] Temptation in Scripture is taken two ways: 1. For that Temptation wherewith the Lord doth prove and try those that are his, of which *Moses* speaks, *Exod. 20. 20. Fear not, for the Lord is come to prove you.* That is, whether you will obey his Precepts as you promised, *Chap. 19. 8.* And so, *Psal. 66. 10. Thou, O God, hast proved, thou hast tryed us, even as silver is tryed: For God's Tryals* always tend to his own Glory, and the good of his Children. 2. It is taken (and that more generally) for that Temptation wherewith the Devil doth assault us, and this is any enticement of the soul or heart (either by the corruption of Man's Nature, the allurements of the World, or the more immediate suggestions of Satan) to any sin: And in this sense God is said, *Not to tempt any man, James 1. 13.* Hence some of the Ancients define *Temptation* to be a corrupt affection, tending or enticing to Evil, and to imagin this to come from God, is horrible Blasphemy:

For

For the matter of Temptation is in us, even our own Concupiscence, the Devil needeth but to bring his Bellows to this Fire, and it is forthwith kindled.

But deliver us from Evil.] This expoundeth the former by a flat Contrary, as thus—*Lead us not into Temptation, but pull us out of it,* (even when we fall into it by our own Infirmary) and that with Force. For by *delivering*, here is meant a forcible rescuing of our Nature, neither able nor willing to help it self out of these dangers, therefore the Church saith, *Cant. 1. 4. Draw me, we will run.* And Christ, *John 6. 44. No man can come to me except the Father draw him.*

By *Evil* is not here meant *Temptation*, for Temptations are many times profitable, whence we are bid count it all Joy, *when we fall into divers Temptations,* (that is, of probation, for so it appears by the words following) *knowing that the tryal of your Faith worketh patience,* Jam. 1. 2, 3. But by *Evil* is here understood the *sin* to which we shall be tempted, either by the Devil, the World, or our own Corruption, which is of itself simply evil: As much as to say—If it be thy good pleasure suffer us not to be tempted, lest we miscarry; or at least if we be tempted, suffer us not to be overcome, and led away captive thereby.

So that in this last Petition we desire 1. That since we cannot be tempted without the Will of God, *John 1. 10.* nor resist Temptation without his power, he would graciously be pleased to remove those things that expose us to it, tye up Satan, and restrain his malice, or else make us wise and able to know and avoid the Charms of all our spiritual Enemies. 2. That in our Tryals (if he see good to prove us) he would keep us from all murmuring and repining, as charging him with Injustice, or hard measure; and give us grace to behold his holy hand therein, and make that good use of them for which he sent them. 3. That therefore he would not take his holy Spirit from us in our Tryals, but support us in and against our Temptations; or if he leave us at any time for our humiliation to our own weakness, he would yet graciously raise us again with increase of spiritual strength and courage. 4. That he would preserve us from all carnal Security, and both from despair
and

and presumption of his mercies, finally putting an end to all Tryals, and in his own good time treading Satan, with all his Forces, under our Feet.

These therefore fail in the performance of this Petition,
 1. All that imagin God to be the Author of Sin. 2. Those that presumptuously think that, *of themselves*, they are able to withstand Temptations. 3. Those that are careless, and regard not whether they overcome, or be overcome of Temptations, as ready to yield to evil motions, as the World, the Flesh, and the Devil are to suggest them, and seek not to be delivered from this damnable Estate. 4. All those who do not with diligence flie from and avoid the appearance of Evil, that prevent not the occasions and beginnings of Sin, as, *Ill Company, Idleness, Intemperance, &c.*

We come now to the Conclusion of this Prayer expressed in these words :

*" For thine is the Kingdom, the Power, and the Glory, for ever
 " ever, Amen.*

This Conclusion is a Doxology, implying, that *Praise or Thanksgiving* ought to be inseparably joyned with *Prayer*; the acknowledging of one mercy, being the readiest way to obtain another.

And tho' these words be not repeated by *St. Luke*, yet they are expressly mentioned by *St. Matthew*, chap. 6. 13. and therefore ought not to be omitted, because we are to ground our assurance of obtaining what we pray for on God, from whom all things we ask do flow, and consequently to him all Glory must return.

For thine is the Kingdom] The Kingdom is said to be the Lords (according to the general stream of Interpreters) for these two Causes. 1. Because he is Owner of all things that are. 2. Because he hath Sovereign Rule over all things at his will, therefore we ought to pray unto him, and to none else.

The Power] Hereby is meant the Omnipotency of God, whereby he is able to do all things, which is an encouragement to pray to him, who is able to effect any thing we desire

desire according to his Will, and to strengthen us to any thing which in Duty we ought to do, altho' there be no strength in us.

And the Glory.] We are in our Prayers to ascribe all Glory to the Lord our God: 1. Because the Reason *why we pray to God*, is, for that whatever we have, we have it from him, for he is King & Lord over all; And whatsoever strength of Grace we have, 'tis deriv'd from him the Fountain and Giver of all Grace. 2. The Reason why we would have our Prayers granted, is, That God's Kingdom, Power and Glory may be advanced; because the Kingdom and Power is the Lords, to him we pray; and because all Glory appertaineth to him, we return to him Thanksgiving, and the Glory of all, saying with the Psalmist, *Not to us, O Lord, not unto us, but unto thy Name give the Glory*, Psal. 115. 2.

These therefore fail in the right knowledge of this Conclusion: 1. Who deny the general Providence and Government of God, thinking that all things come by Nature, Fortune, or Chance. 2. Such as deny his Omnipotency, or rest upon their own Abilities. 3. All those that either take to themselves, or give to any other the Worship, Glory and Honour which are due only unto the Lord.

Amen.] This last word is taken two ways, 1. For a Testimony of our Faith, and so it signifies as much as—*It shall be so*: That is, that we firmly believe that the Lord, in his good time, will grant our Requests. 2. For a Testification of our fervent desires, and then the acceptance of this word is, *So be it*; denoting our earnest desires, that the Lord would grant our Petitions. By the first, we are admonished to pray *Faithfully*. By the second, *Fervently*. And therefore in *Publick Prayers*, this word is to be said as well by the Minister as the People.

As *this* is a most absolute Form of Prayer, which being prescribed by our Lord, to refuse the use of it, savours of a proud Contempt of Christ's Ordinance, so we are not confined always to the same words, for that would argue Negligence in this Duty; wherein oftentimes variety of expressions, according to our present Wants and Circumstances are necessary, for the pouring out our Souls before the Lord,

Nos. 14. 3. So as sometimes one Petition is more than the rest to be importuned and insisted upon ; for both Christ himself (*John* 17. 1.) and his Apostles (*Acts* 4. 24.) are Recorded to have prayed in other words, which yet are referable to these ; So that we may be allowed to pray in other Expressions, provided they are agreeable to this Pattern, and that we pray with Spirit and Affection and with Understanding also, *1 Cor.* 14. 15.

In fine, whenever we pray, which ought to be continually, that is, at all times, when we have occasion, which being every moment, though we cannot so frequently have opportunities of solemn prayer, yet we ought at all times to be in a devout frame of Spirit for that Duty, and set apart some times every day, (as the morning, going to meals, and after them, and when we go to rest, &c.) for this Duty to be solemnly performed.

Which must always be done, 1. with Reverence and due Apprehension of the glorious Majesty, Persons, and Attributes of the Godhead. 2ly, With Faith and Holy Confidence in Christ thy Mediator, and in the Promises of Gods Word general and particular. 3ly, With fervency, from a deep sense of wants, weakneses, and importance of our suits. 4ly, With Humility, by reason of Sin, Corruption, and Impotency. 5ly, Thankfulness for Mercies and Promises abundant, all sufficient. 6ly, Charity, for others Welfare, the Church, the Magistrate, the Minister, thy Friends, those that have begged thy Prayers, or have thy promise to pray for them, and for all that are afflicted. 7ly, With care and watchfulness to put away the throng of worldly thoughts, before thou beginnest, lest they distract thy mind ; and in the Action it self, how thou prayest or hast prayed, never resting in the outward work done, unless thou feel some inward Affection and Fruit of thy prayers.

As to our outward Behaviour in prayer, we are to use such comely Reverent Gestures of Body, as may express us sensible both of our own vileness, and the Majesty of that God with whom we have to deal. As the bowing of our Knees, *Eph.* 3. 14. The lifting up of our hands and eyes

eyes to Heaven, *Lam.* 3. 41. *John* 17. 1. &c. Which yet are not always or absolutely necessary, *Luke* 18. 13. provided our hearts be lifted up, *Psal.* 25. 1. and our stubborn Souls bowed down, *Phil.* 2. 10. And nothing done unbeseeming the Company with whom we pray and the kind of prayer we are engaged in, which if publick requires such behaviour as may witness our Communion one with another, and desire of mutual Edification.

C H A P. X.

*Of Death, Remedies against its Terror ;
Of Purgatory. The Resurrection, last
Judgment, Heaven and Hell.*

WE now proceed to the *four last things*, which every Man ought in the *first* place to mind, *viz.* *Death, Judgment, Heaven and Hell.*

That it is appointed for all Men to dye, is not only declared by God's Word, but manifest to all Persons Experience, who cannot but see that their Ancestors are gone, and behold every day one or other carried to the Grave ; Yet most Men Cark and Care, Plot and Contrive, as if they were to live here for ever ; some are so slavishly afraid of Death, that it renders their whole Life uncomfortable, others scarce ever think of it, till they are surprized by it, and then are swallowed up with horror and astonishment. All these Errors are to be avoided, we are to keep our Souls thoroughly sensible of our Mortal Condition, and that every day, every moment may be our last ; Death is to be expected and provided for, not frightfully feared.

Certain Remedies against the fear of Death.

1. To consider, that 'tis as Natural to Dye as to be Born ; a Necessity from which none are exempt, and why shouldst thou complain or be afraid of *that*, which all Men, even the greatest Princes are subject unto ?

2. To number our days, and so apply our hearts unto wisdom, *Pf. 9. 12.*

3. To acquaint our selves with *Death* before we come to Dye ; To contemplate oft thereon, and consider that we have every night an Emblem or *Memento* to it, when we put off our Cloaths and go to sleep.

4. The Sting of Death is *Sin* ; 'tis this Arms it with terrors ; let us therefore keep our Hearts in a constant fear of *Sin*, more than of *Death*, and then Death will be nothing frightful.

5. To disintangle and take off our Affections from the things of this Life, remembering that they are not obtained but with Toil, nor kept but with Solitude. As they encrease, they procure envy ; and in their quitting us, are apt to afflict us with sorrow and heaviness.

6. As we must expect once to dye, so we must not think to dye well and all at once ; we must with the Apostle learn to dye daily, and with Solomon, to prepare our work without, and make it ready in the field. If we would not dye in *Sin*, we must practise a dying to it. We must not leave any thing to do at Death, but to dye.

7. We must look beyond *Death*, as well as on it ; that the thoughts of the Fire of Hell may drive out the Fire of Lust ; and the Contemplation of the Joys of Heaven, make us be weary of this vale of Sin and Misery,
and

and desire with *St. Paul* to be dissolved and be with *Christ*. For,

Lastly, The only certain Cordial and Preservative that can keep us undismayed on a Death-Bead is *Faith* in our Blessed Lord and Redeemer, who by his Passion and Resurrection hath *swallowed up death it self in victory*, 1 Cor. 15. and enabled us Triumphantly to say, *O death where is thy sting?* So that Death which was, and is still to the wicked the *King of Terrors*, becomes to all true Christians, their *Rest*, their *Harvest*, their *Conquest* and their *Crown*.

After Death follows JUDGMENT, Heb. 9. 27. that is, the pronouncing and executing of the irrevocable Sentence of Absolution or Condemnation; which is done, *partly* on every Man in particular at the hour of Death, his Soul being received into Bliss; or doomed to endless Torments. But *fully* and generally upon all Men both Soul and Body, at the second coming of Christ, Acts 17. 31. The death of every one severally going immediately before the particular Judgment; The general Resurrection of all preceding the final Judgment which shall be at the last day.

The Church of *Rome* maintains, That besides Heaven and Hell, there is a Third place, where Souls departing out of this World in the Grace of God, must make Satisfaction for the Temporal Sins for which they have not here fully satisfied, which place they call *Purgatory*.

For they teach, That although God freely gives to all, that are in a state of Grace, (that is, Confessed unto and Absolved by a Priest) forgiveness of the guilt of all their Mortal Sins, and freedom from Eternal Death, yet satisfaction must notwithstanding be made for the Temporal Punishments due to those Sins; Wherefore, and for as much also, as Persons have much Venial Sin and Corruption in them, in which they oftentimes dye; therefore it is necessary, that they should for the Expiation

ation of these Sins, and for the Satisfaction of God's Justice, as to the Temporal Punishments, either do or suffer such Penances, Fastings, Prayers, &c. as may effect the same here, or (where those are not sufficiently performed) suffer the pains of Purgatory, where (as in a Prison) they must remain in grievous Tortures, till they have made full Satisfaction, and are compleatly Purged; and then they are admitted into Heaven; which Release may be hasten'd, or their pains mitigated, either by the good Works of their surviving Friends, as by their Prayers and procuring of Masses to be said, or by Indulgences obtained from the Pope.

But this whole Notion is altogether built upon the Sand borrowed from the Fables of the *Heathen Poets*, and promoted for secular ends,

For, 1. 'Tis grounded on several false Doctrins, as that some Sins are *Venial*; That good Works merit of God, and those of the Living avail for the Dead, &c. all which are refuted before.

2. It is highly derogatory to the Honour of Christ to say that Men are purged by suffering pains in Purgatory, where they satisfy for lesser Sins, and for the Temporal Punishment of their greater Sins; for the Blood of Christ is the only Purgatory of all our Sins, *Heb.*

1. 3. Who, when he had by himself purged our sins, sat down at the right hand of the Majesty on high. And Chap. 9. 14. How much more shall the Blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God? Whence he is called a Ransome for all, *1 Tim.* 2. 6. Christ is a compleat Saviour; his Blood cleanseth us from all sin, *1 Job.* 1. 7. He is able (and sure he is no less willing) to save to the utmost those that come to him, *Heb.* 7. 25.

3. The Scripture teaches us no such Middle place of Souls after Death, as Purgatory; But the quite contrary, *2 Cor.* 4. 18. The things which are seen are temporal, but the things which are not seen are eternal. Whence it follows,

follows, That there is no place invifible after this place, which is not everlafting, therefore no Purgatory. Again, the Apoftle faith, That the whole Church, all the Family whereof Chrift is Head, is either in Heaven or upon the Earth, *Eph. 1. 10.* That in the fulnefs of time, he might gather together in one, all things in Chrift, both which are in Heaven, and which are on Earth. And, Chap. 3. 15. Speaking of Chrift, he faith, In whom the whole family in heaven and earth is named. *John 5. 24.* Verily, verily, I fay unto you, He that heareth my word, and believeth on him that sent me, hath everlafting life, and fhall not come into condemnation: but is paffed from death to life: If he come not into Condemnation, he cannot be caft into a place of punifhment.

4. 'Tis faid, *Rev. 14. 13.* Blessed are the dead that dye in the Lord, for they reft from their labour: Where Reft is, there is no Torment; Ergo, no Purgatory. If any did ever need fatisfactory Purgation after Death, fure that Thief who was Converted upon the Crofs, ought to have fuffered the pains of Purgatory many years; yet our Lord faith to him, *This day fhalt thou be with me in paradife, Luke 23. 43.*

5. Were it neceffary, that Believers muft fatisfie God for Temporal punifhments arrear, and for leffer fins, then fuch of them as fhall be alive upon Earth, at Chriffs fecond coming, muft firft go into Purgatory, before they can meet the Lord in the Air, *1 Theff. 4. 17.*

6. Since they own the Apocryphal Books for Canonical, what will they fay to that of *Wisdom 3. 1.* The Souls of the Righteous are in the hand of God, and there fhall no Torments touch them?

Object. Whofoever fhall fpeak againft the Holy Ghoft, it fhall not be forgiven him, neither in this world, nor that which is to come, *Matth. 12. 31.* Wherefore it feems there is fome Remiffion of fins in the World to come, which cannot be either in Heaven or Hell, therefore muft be in Purgatory.

ation of these Sins, and for the Satisfaction of God's Justice, as to the Temporal Punishments, either do or suffer such Penances, Fastings, Prayers, &c. as may effect the same here, or (where those are not sufficiently performed) suffer the pains of Purgatory, where (as in a Prison) they must remain in grievous Tortures, till they have made full Satisfaction, and are compleatly Purg'd; and then they are admitted into Heaven; which Release may be hasten'd, or their pains mitigated, either by the good Works of their surviving Friends, as by their Prayers and procuring of Masses to be said, or by Indulgences obtained from the Pope.

But this whole Notion is altogether built upon the Sand borrowed from the Fables of the *Heathen Poets*, and promoted for secular ends,

For, 1. 'Tis ground'd on several false Doctrins, as that some Sins are *Venial*; That good Works merit of God, and those of the Living avail for the Dead, &c. all which are refuted before.

2. It is highly derogatory to the Honour of Christ to say that Men are purged by suffering pains in Purgatory, where they satisfy for lesser Sins, and for the Temporal Punishment of their greater Sins; for the Blood of Christ is the only Purgatory of all our Sins, *Heb.*

1. 3. Who, when he had by himself purged our sins, sat down at the right hand of the Majesty on high. And Chap. 9. 14. How much more shall the Blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God? Whence he is called a Ransome for all, *1 Tim.* 2. 6. Christ is a compleat Saviour; his Blood cleanseth us from all sin, *1 Job.* 1. 7. He is able (and sure he is no less willing) to save to the utmost those that come to him, *Heb.* 7. 25.

3. The Scripture teaches us no such Middle place of Souls after Death, as Purgatory; But the quite contrary, *2 Cor.* 4. 18. The things which are seen are temporal, but the things which are not seen are eternal. Whence it follows

follows, That there is no place invifible after this place, which is not everlasting, therefore no Purgatory. Again, the Apoftle faith, That the whole Church, all the Family whereof Chrift is Head, is either in Heaven or upon the Earth, Eph. 1. 10. *That in the fulnefs of time, he might gather together in one, all things in Chrift, both which are in Heaven, and which are on Earth.* And, Chap. 3. 15. Speaking of Chrift, he faith, *In whom the whole family in heaven and earth is named.* John 5. 24. *Verily, verily, I fay unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and fhall not come into condemnation: but is paffed from death to life:* If he come not into Condemnation, he cannot be caft into a place of punifhment.

4. 'Tis faid, Rev. 14. 13. *Blessed are the dead that dye in the Lord, for they reft from their labour:* Where Reft is, there is no Torment; Ergo, no Purgatory. If any did ever need fatisfactory Purgation after Death, fure that Thief who was Converted upon the Crofs, ought to have fuffered the pains of Purgatory many years; yet our Lord faith to him, *This day fhalt thou be with me in paradife,* Luke 23. 43.

5. Were it neceffary, that Believers muft fatisfie God for Temporal punifhments arrear, and for leff r fins, then fuch of them as fhall be alive upon Earth, at Chrifts fecond coming, muft firft go into Purgatory, before they can meet the Lord in the Air, 1 Theff. 4. 17.

6. Since they own the Apocryphal Books for Canonical, what will they fay to that of *Wisdom 3. 1.* The Souls of the Righteous are in the hand of God, and *there fhall no Torments touch them?*

Object. *Whofoever fhall fpeak againft the Holy Ghoft, it fhall not be forgiven him, neither in this world, nor that which is to come, Matth. 12. 31.* Wherefore it feems there is fome Remiffion of fins in the World to come, which cannot be either in Heaven or Hell, therefore muft be in Purgatory.

Ans. 'Tis childish from two Negations to infer an Affirmation; As if one should argue, *Peter* neither in this World, nor the World to come shall be made an Angel; *Ergo*, some shall be made Angels in the World to come: The Words signifie no more than this, That *that* sin shall never be remitted: and so is interpreted, *Mark* 3. 29. *He that blasphemeth against the holy Ghost, bath never forgiveness,* and *Luke* 12. 10. *It shall not be forgiven.*

Object. *He shall be saved so as by fire,* 1 *Cor.* 3. 15.

Ans. 'Tis plain this is the same fire intended, *ver.* 13. which cannot be that of Purgatory. 1st, Because 'tis the fire of the Day of Judgment, when Purgatory is confessed by them that maintain it, (or rather are maintained by it) to end. 2^{dly}, This fire burns the works of Men, only their Hay and Stubble, not their Persons as Purgatory is supposed to do. 3^{dly}, This fire tries both Good and Bad, all pass through it, the Gold no less than the Stubble. The Text is only a figurative way of speaking frequent in Scripture and common Discourse, as the delivered Jews are said to be as *Firebrands pluckt out of the burning*, *Amos* 4. 11. So here, *He shall be saved so as by fire*, that is, *not without difficulty*, and the fire shall consume so much of his works as were Hay and Stubble, so that he shall lose that part of his Reward.

The immediate Antecedents of the general Judgment are, 1. The coming of *Christ*, that is, his return from Heaven, to which he is ascended, in his humane visible Body (but with unspeakable Glory) environ'd with a flame of fire, attended with all the Host of Elect Angels, to Judge all the Inhabitants of the Earth. 2^{dly}, The Resurrection of the Dead, whereby at the Voice of *Christ* and the sound of the Trumpet attending him, both the Dead shall be raised with their own Bodies, and every part thereof, though never so dispersed, and change the living, so that it shall be with them as if they had been long dead.

Or a Compendium of Divinity. 287

This return of Christ to Judgment was revealed even in the Patriarchs times, *Jude 14. Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, &c. David also foretels it, Ps. 50. 3 4. 5, & 6. It is testified by Angels, Acts 1. 11. This same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven. And St. Peter not only assures us of the certainty, but acquaints us with something of the manner of it, 2 Pet. 3. where, ver. 10. he saith, The day of the Lord shall come as a thief in the night, (surprizing and unexpected) in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. From which destruction of this visible World the Apostle raises a most powerful Argument to press us to holiness of life, ver. 11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness!*

The Resurrection of the Dead, the Scripture proves, 1. By many express Testimonies, as *Job 19. 25. 1 Cor. 15.* throughout the whole Chapter, and many other the like Texts. 2dly, By Examples of diverse that were raised from the Dead. 3dly, By Types, as *Aaron's Rod budding, the Jews returning from Babylon, Ezech. 37. and the Assumption of Enoch and Eliab. 4thly, By reasons drawn, from the Covenant of God which is not broken by Death Matth. 22. 30. From the promises of Life Eternal, and especially from our Lord Christ, who is not only the Type and Example of our Resurrection, but the beginning also thereof: for from the Life of the Head, we irrefragably conclude the Life of the Mystical Body.*

Though the Resurrection of the Dead is above Nature, and man's corrupt Reason, yet is neither against Nature nor right Reason: For right Reason teacheth, That the Dead can be raised, and shall be raised, the first is inferred from Gods Omnipotence, the later from Justice: for as it is just that some sins be punished, so 'tis no less just that the Body which

288 *The Plain Christian's Guide, &c.*

in Sin, should share in the pain; nor can any scarce imagine it to be against Nature, who has seen the rare Experiments performed by Chymical Art in the raising up of destroyed Vegetables. In the Resurrection the Godly shall be freed, not only from Corruption and bodily Defects, but shall be also crowned with Glory, 1 Cor. 15. 4. 2.

The form of the great and tremendous Judgment is expressed by the manner of the proceedings in Courts of Justice, to which belong, 1. *The Cognizance of the Cause*; And so it is said, *The Books were opened*, Rev. 20. 12. 2dly, *The Act of Judgment*, in pronouncing sentence, which to the wicked shall be full of horror, *Go ye cursed into everlasting fire prepared for the Devil and his Angels*. But to the godly unspeakably comfortable, *Come ye blessed of my Father, & Inherit the Kingdom prepared for you from the beginning of the World*. Matth. 25. 3dly, *The Execution of Judgment* which shall immediately follow the pronouncing of the Sentence, so that the wicked in the presence of the godly shall be carryed away to Hell, but the godly being caught up to meet Christ shall with him enter into *Life Eternal*, Matth. 25. ver. the last, and 1 Thes. 4. 17.

The God of all Wisdom and Consolation teach us to know his Will, and to practise what we know more and more to his Glory and our own everlasting Comfort, that being partakers of the first Resurrection from Sin to Righteousness, the second Death may have no power over us; - but we may in that great day of Account, when all flesh shall appear before the Tribunal of Jehovah, be numbred among the Sheep, and not the Goats, and Reign for ever with our glorious Redeemer: To whom with the Father, and the Holy Spirit, be ascribed all Honour and Glory, Thankgiving and Praise, Adoration and Dominion, both now and for evermore, World without end. Amen.

F I N I S.